SRI GURUCHARITRA



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Shri Guru Charitra

Introduction 1

Shri Guru-Charitra, a religious book giving a brief life story of "Shri Nrusimha Saraswati Swami Maharaj", was written in the 15th Century by one of his closest disciples. This book is a treasure house of religious events related to the life of Shri Nrusimha Saraswati. It is read with great reverence by the devotees of Lord Shri Dattatreya.

The 'Shri Guru Charitra' is the life of 'Shri Guru Dattatreya' (an incarnation of Brahma, Vishnu and Maheshwara). It was originally written in Ovi form (a Marathi Metre) in Marathi by Shri Saraswati Gangadhar, whose ancestor Sayamdev had personally lived and served with devotion, Guru Narasimha Saraswati, an incarnation of Shri Dattatreya about 600 years ago. It was later translated into Sanskrit by Shri Vasudevananda Saraswati (Tembye Swamy), who is regarded by many as an incarnation of Shri Dattatreya and who lived about a hundred years ago. It has been later translated into several other languages.

This volume is regarded as divine, capable of blessing one and all who read it with respect and is placed with images of Gods and adored in almost all devotees' houses of Maharashtra. It is much respected and is very popular like Vedas, Ramayan, Mahabharat, Bhagawat and other puranas in sanskritand Dnyaneshwari, Dasbodh, Eknathi Bhagwat etc. in Marathi. In the last century, it has spread its influence far and wide and legion are the experiences got by those devotees who read it regularly with respect.

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The original volume contains 52 chapters and it is written in the form of conversation between Naamdharak and his spiritual Guru Shri Siddha Muni, who was a disciple of Shri Narasimha Saraswati. Several miraculous deeds are associated with these two Gurus - 5 such deeds are relating to Shripada Shri Vallabh (chapters 5 to 10) and 26 are relating to Shri Narasimha Saraswati, (chapters 11 to 51) besides many mythological (pouranik) tales have also been narrated in this volume by way of illustration. The main aim of the book is to extol the greatness of the Spiritual preceptor (Guru) and to dispel the ignorant notion that He is just another human.

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The research scholars of Medical Sciences have a good opportunity of thinking over and analysing the means that have been used by Shri Guru for cure of acute gastric pain, leprosy, toxic irritations, revival to life, sterilty of females etc. Of course it is an admitted fact that the yogic and Divine power of Shri Guru is mainly responsible for these miracles to a great extent. Shri Sai Baba of Shirdi also performed similar 'miracles' to reinforce the faith of His devotees.

In order that the general public, males and females, should be acquainted with the contents of this great popular volume, a humble attempt was made by this author and 'Subodh Shri Guru Charitra' in Marathi prose was published in November, 1952, on Datta Jayanti (Margashirsh Poornima). The author desires to bring about an edition in Hindi, the National language of Bharat and also an English edition of this book

for the interested readers spread all over the world.
It is an experienced fact that the reading of such literature gives mental peace to those who are worried due to different miseries of this worldly life and also encourages and guides them to go ahead on the path of self-emancipation by making their lives sublime and full of highest bliss.
S. N. Huddar

Guru Charitra, till few years back, was only available in the Marathi and Kannada languages. In the recent years, Telugu translations of the Book have become available. It may perhaps be now available in a few other Indian languages also, but, as far as we are aware, there has been no English rendering of the Book so far. [An English Translation by Mr.R.Shenoy is now available: Publisher's Note.] The present Book in English was started by Shri Laxman Narayan Joshi some years back, so as to make this Spiritual Treasure available to wider sections of people. Unfortunately for us, Shri L.N.Joshi is now no more, having left his physical body on 30th October, 1981, to merge in and abide at the Lotus Feet of Guru Nath, which was his yearning all throughout his life. It is a matter of regret for us that his physical eyes could not see the book in print. But we feel sure that his spirit will rejoice and be happy that the efforts he had begun, have at last borne fruit and that the book has now seen the light of day.Let us make it clear that this is but a free-rendering and an abridged version of the original version of Guru Charitra. The original text was complied by Sri Saraswati Gangadhar, a fully enlightened soul and who was drunk deep in Guru Tatwa. It was compiled by him in Marathi in OVI form of poetry. The same was transcribed into Sanskrit by the great saint Sri Vasudevananda Saraswati (1854-1914), a contemporary of Sainath, i.e.,Sri Sai Baba of Shirdi. A complete rendering into English of the original text is a colossal and formidable task and is far beyond our capacity and competence. In the present book, it has been out attempt to just bring out the gist of the original text, but at the time of course ensuring as best as we can, that the spirit of the original text is not lost.

We do not know to what extent we have been able to achieve the above objective but if this book, inspite of whatever deficiencies and shortcomings it may be having, still succeeds in satisfying the reader's interest even in a small measure and enthuses and awakens in him the desire and yearning for diving deeper into the spiritual lore, for which purpose abundant spiritual literature is available, it would be highly gratifying to us indeed.
It is a bold attempt made by us, and it is our firm faith and belief that it is Grace of and guidance from Guru Nath Sri Narasimha Saraswati alone, that has helped us in our venture.
We make our obeisance to Sri Guru Nath and his various manifestations including Sri Manik Prabhu, Sri Swami Samarth Akkalkot Maharaj and Sri Sai Baba.
It may be mentioned here, that before the printing of the Book was started, we had the unique fortune of Sri Sathya Sai Baba of Puttaparthi 'Singning His Blessings' on the manuscript. This was on 14th May 1984, at Dharmakshetra, during Baba's visit to Bombay.
The manuscript was also blessed by Sri Siddharaj Manik Prabhu Maharaj, during the latter's visit to Bombay which was also in May 1984. Earlier, it was blessed by Sri Swami Amalananda of Pen (Panvel) during the latter's visit once to Chembur.

We cannot conclude this preface without acknowledging our deep debt of gratitude to Shri P.B.Paranjpe (dearly called as Nana), of Suman Nagar, Chembur, Bombay. It was he who has encouraged us all through and instilled in us confidence and helped us complete this scared book. Shri Nana is a very saintly person and is an example of extreme humility, great devotion, selfless love and al goodness. He is a highly endowed spiritual soul and many come to him for spiritual succor.
It is with his endeavours that Sri Swami Samarth Vishwa Kalyana Kendra was founded in 1981 with its centre at Apta (Karnala) Panvel Taluka, Raigad District, Maharashtra, for the propagation of teachings and Philosophy of Sri Akkalkot Maharaj. We are dedicating this Book to this Vishwa Kalyana Kendra. With Pranams unto the Guru Padukas of Gangapur, and praying that they would be ever showering their grace and succour on all.

Introduction 2

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Chapter 1a - Namdharak is blessed with the Vision of Sri Guru Nath

To transcribe into finite language, in the confines of limited vocabulary, the infinite glory and effulgence of Guru Dattatreya, the unified manifestation of the Supreme Trinity - Brahma, Vishnu and Maheswara,

is an impossible task for any. Even the Vedas failed and beat a retreat faltering an excuse 'Not this...., not this....., etc. But even so, if at least a small and single ray of Supreme effulgence of the Godhead can be captured, that is enough to redeem the world. And through divine grace, the impossible becomes possible to some or a little extent at least.

Saraswati Gangadhara, the blessed devotee of Dattavatara Sri Narasimha Saraswati, before setting out to write the sacred Guru Charitra (the life story of the Avatar), invokes the grace of Lord Ganesha. Without Lord Ganesha's grace, nothing can be achieved. He is Mangala Murthi, the embodiment of all the auspicious attributes and the abode of all auspiciousness. He is most easily pleased, responds instantaneously, and bestows his grace ever readily on whosoever calls out to him. He makes the impossible possible. With his grace and help the sage Vyasa could compose the incomparable and monumental Mahabharata, the ever greatest of the epics. Saraswati Gangadhara extols Lord Ganesha as follows:

'You are the remover of all obstacles.You keep your large fan-like ears always waving. The air-waves produced thereby drive away all the obstacles in the path of your devotees. In your stomach rest all the worlds, and that is why you are extolled as Lambodara. Even all the gods have to worship you alone first, before undertaking any of their divine tasks. I pray, you have to bless this venture of mine and help me through.....'

Next, Saraswati Gangadhara invokes the grace of Mother Saraswati, the bestower of all knowledge and wisdom. He prays 'Oh Mother! you are the Mother of all the Vedas. Without grace, man cannot pronounce even a syllable. You are the life-force behind the 'sound' faculty of men. You are the indweller in all the four-fold aspects of sound, viz., Para, Pasyanti, Madhyama and Vaikhari-is from the subtlest of the grossesf expressions of sound. I beseech you to bless me and help me in this venture of mine....'

Saraswati Gangadhara next prays to the Trimurtis and to Sri Dattatreya. He prays 'Oh Lord! You are the Primeval Guru.... You are the one who incarnated in the Kali age as Sri Narasimha Saraswati to redeem people from their ignorance and their ills. With full faith, that you alone are going to steer me through this colossal venture, I am setting out upon this task. It is like the child trying to catch the moon by stretching out its hand, but even so, I have complete faith in you, that you will help me through'.

Thus Saraswati Gangadhara starts the divine narrative - The Guru Charitra.

As a prelude, he gives a brief account of his lineage and of his immediate forbears. He belongs to the Kaundinya Gotra. He is of the fourth generation in the line reconing from Sayamdev. Sayamdev's son was Nagnath and Nagnath's son was Deorao. All of them were staunch devotees and worshippers of Guru Nath. Sayamdev and Nagnath had the blessed privilege of being the closest disciples of Guru Nath and of serving the master in his life-time. It was because of the merit earned by them, that one among their family, Saraswati Gangadhara, could become an instrument of the Lord to write about the divine Leelas of the great Dattavatara, for the benefit of humanity and the world. It should, however, be understood that the life of any great Saint or Master, and much more so of an Avatar like that of Sri Narasimha Saraswati, is like a huge ice-berg lying submerged in the frozen waters of the ocean, and showing but a tiny crest or pinnacle afloat on the waters. What will be discernible to human eyes is just the tiny portion afloat above the waters, but not the mountain-sized iceberg submerged under the waters. So also in the following account of Guru Nath's life, it is but a fraction of his glory that will be delineated. It is impossible for any to describe the Avatar's full glory. He is a mystery beyond all human comprehension. Now begins the sacred Guru Charitra narrative.

There was once a devotee by the name of Namdharak, who had a great yearning to visit the holy Gangapur for darsan of sacred Guru Padukas, the Nirguna Padukas of Dattavatar Sri Narasimha Saraswati Deva, enshrined there. He had heard much most authentic anecdotes, how Guru Nath continues to shower his grace on all seekers, even after his Mahaprasthan, and that a pilgrimage to Gangapur is sure to soothe the mind, to satiate the yearnings of the heart, to quench the thirst of the should, and to allay the hunger of the spirit, for all the devotees. With great expectations and hopes, Namdharak set out from his far off village to Gangapur. The journey was long and arduous, He was very exhausted and had lost all stamina. He was seized with despair as to whether he would survive and be able to reach the destination at all.

Lo! No mother ever forsakes her child. The cow comes seeking it's calf. Namdharak had a wondrous dream. Guru Nath Sri Narasimha Saraswati Deva stood there before him, casting his benevolent looks upon him and placing his hand on his (Namdharak's) head as a token of his blessings. Namdharak's joy knew no bounds. He fell at Guru Nath's feet. HE sang out long hymns of praise to the Lord. He offered mental worship to him. He collected the dust from under the feet of the Lord and smeared it on his own forehead and all over his body. He was overwhelmed with joy.

Chapter 1 - Namdharak sees Shri Guru in Dream.

A devotee of Shri Guru by name Namdharak, greatly worried due to domestic miseries, left home and started on foot with the intense desire of seeing Shri Guru. While on his way, he was praying to Shri Guru all the time.

'Oh, Guru, all say, 'Thou art Paras' (the Philosopher's stone that turns iron into gold by mere touch). But then why should I be required to suffer so much, though I have been reciting your name all the time, and having full faith in you?'

'In this KaliYuga, you are the incarnation of Trimurti (three principal Gods - Brahma,Vishnu and Maheshwar.) Oh,Shri Narasimha Saraswathi, you are the Guide to and treasure of the kindness to the devotees.'

'As a mother does not forsake her child, in the same way please do not keep me away from yourself, as you are my mother, father, brother, sister, friend, relative - one and all.'

'You are the protector of this Universe, donor of Gods, you have all the knowledge. You made Bali, the king of Patal, you gave Bibhishan the Kingdom of Lanka (Ceylon). You made this Earth devoid of the Kshatriya race and then gave it in charity to the Brahmins. You offered ever-lasting place to Dhruva. But what did you receive in return from every one of these? If you have received nothing, then what can an innocent human-being like myself offer you, who Himself the Lord of Lakshmi (Goddess of Wealth) is?'

'When a child, on the lap of its mother, opens its mouth to drink milk, what does the mother expect from the child? It does not become you, a great Giver of boons, to first receive and then to give.'

'All the wells on the earth do not adore Varun, the God of rains, but yet Varun gives rains in abundance to one and all.'

'My forefathers have been your devotees for generations. I possess only this treasure of services of my family unto you.

Kindly give me some loan from this treasure, as I am in very peculiar circumstances. I am seeking your shelter considering and You, on your part, overlook my misdeeds and do not be angry with me.'

'If a mother is angry with the child, the child seeks father's shelter. You are my Mother and Father too. So will you not protect me, an innocent child? Are you not even inclined to listen to my miserable tale?'

Being tired of walking, he sat down under a tree and soon he was asleep. In his dream, he saw a Personality with hair-locks on head, ash markings on all the body and face full of kindness. He soon recognized him to be Shri Guru, who applied ashes to his forehead and placed his blessing hand on his head.

Chapter 2 - Siddha Muni Guides Namdharak

Namdharak was greatly amazed to see the dream. He awoke and began to proceed further on his path. While going he was all the time thinking over the dream, he had seen in the previous night. He now observed that similar personality, alike that seen by him in the dream, was coming from the front. He prostrated himself humility before him and said, 'You are my mother and father. Kindly favor me, an orphan child. Kindly tell me your name and place of residence.'

The Siddha Muni said, 'I am a Yogi. I live on earth and in heaven also. I have been visiting holy places and now I have come here. I am a disciple of Shri Guru Narasimha Saraswathi, who resides at Ganagapur near Sangam, the meeting place of the Bhima and Amaraja rivers. He is in the incarnation of Thrimurties and always found in meditation. He has come to this earth for the salvation of his devotees. His devotees get food, cows and other wealth in abundance'

Hearing this Namdharak asked him, 'Though my forefathers have been devotees of Shri Guru for generations, why should be in such adverse conditions? Will you kindly satisfy me in this respect?'

Shri Siddha said ,'You say that you worship Shri Guru and yet complain adversities. Then it seems that you are not worship Shri Guru wholeheartedly. Even if Shri Vishnu or Shri Shiva is angry with his devotee, Shri Guru can surely protect him. But if Shri Guru is enraged, even Shri Vishnu or Shiva cannot protect him.'

Namdharak said, 'Kindly tell me why Shri Guru is said to be the incarnation of Trimurtis - Bhrama, Vishnu, and Mahesh. How is it that if Shri Guru is enraged none else can protect? Where can I find this reference? Kindly explain all this to me, so that my mind would become more firm in devotion'

Shri Siddha said, 'Four vedas came out as utterances of four headed Brahma. From the Vedas 18 Puranas were construed. Brahma Vaivarta is one of these and it is stated in it that in the Dwapur Yuga, Vyas, the Vishnu incarnate, spread the light of knowledge on Earth, through such volumes known as Brahma

Sutras. Rishies and Munis listened to the tales from Vyas, which I am narrating to you.
'Once upon a time , KaliYuga asked Brahma about the Greatness of Shri Guru'.
Namdhrak intervened asking, 'Why did Brahma narrate this to Kali?'
Shri Siddha proceed saying, 'In the start of evolution Adinarayan, Shri Vishnu was lying on a leaf of Vat. He desired and lotus came out of his umbilicus. On it was seated Brahma, who looked to the four directions and he got four heads. He thought that he was all Supreme. Realizing this Shri Vishnu smiled and said 'Ah, I am here, bow to me'. Brahma bowed to him and praised him. Being pleased Shri Vishnu asked Brahma to create this Universe. Shri Vishnu gave him four Vedas and also told him to create this world according to the process given in the Vedas.
Brahma then created this World, which has several animate and inanimate things such as:-
1) Swedaj : those born of perspiration as bugs etc.
2) Andaj : those coming out of eggs as birds,
3) Jaraj : those begetting from placenta i.e., womb as human beings and
4) Udbhij : i.e. coming out of earth i.e. plants, creepers,trees etc.
Similarly Brahma created three Lokas (Worlds.). This process of creation has been stated in the Brahma Vaivarta Purana in the following manner :-
Brahma called every Yuga one after the other and asked him to go on Earth. First came Krith Yuga, who did not speak a lie was learned and devoid of family attachments, had sacred thread and necklace of Rudraksha-beads around the neck. He said, 'The people of Earth speak a lie, and are sinful. How can I go and stay their? Brahma said, 'Stay there for some time. I shall be sending another Yuga to follow you'.
Then came Treta Yuga. Fat in body possessed articles of sacrifice in his hands. In this Yuga people performed sacrifices and abode by the rules of religions and rituals and most of them were Brahmins.
After the Treta Yuga, Dwapaur Yuga is approached Brahma. He had arrows and other weapons in his hands. He was both kind and wicked. Virtue and sin were both visible in him.
Lastly Kali Yuga was called for ghost like appearance, thoughtless heart, old age, struggling and despising mentality were his characteristics. He came before Brahma and began dancing and uttering childish words. At one moment he laughed, at another he welted and then abuse anybody. Seeing him in such strange mood, Brahma asked, 'Why are you naked and abusing so fifthly?'
Kali replied, 'I shall win over people by these two means. I am not afraid of anybody.'
Brahma smiled and told me to go the Earth and show the influence of his evil intentions.
Kali said, 'I selfish, destroyer of Dharma, I like quarrel, despising and I long for the wealth and wives of others. I am a friend to those who pretend to be a saint and I am an enemy of all the virtuous.'
Brahma told him, 'In Kali Yuga the span of life of the human beings would be only hundred years. In the former Yugas, as the life span was too long people followed the path of penance and devotion in order to attain supreme knowledge. In Kali Yuga, a man can attain salvation, the observing penance and devotion for less time. You should help such virtuous persons.'
Kali said,'Such virtuous men are my enemies. I am afraid of such persons. How should I then go to the Earth?' Brahma said , 'Take Kal and Atma with you. They will destroy the religious mindedness and even induce virtuous persons to commit sins.'
Kali said, 'They are enemies, who abide by the religion and are devotees of Vishnu and Siva, who listen to puranas, give charities and who have peaceful hearts. But on the contrary, I love those who love their wives and children, dishonor their parents who despise Vedas and Sastras, who see separateness in Vishnu and Siva and despise them. ' Brahma said', You are clever. People will follow you and act as per your wishes as soon as you go there. If a few persons are virtuous, you do not trouble them.'
Kali said, 'I am cruel. Please tell me how I should help the virtuous? Please direct me as to how I should behave on the Earth.'
Brahma said, 'I am sending Kal and Atma also with you who will direct you. The virtuous only can will you, all others will soon be your slaves.'
Kali asked, 'How is a Sadhu (Saint) to be known?' Brahma said 'Please do not harass the learned and those who worship Hari, Hara, who serve parents, Gods and Brahmins, cows and plants as Tulsi, you need not affect these'. Kali again asked, 'What is the importance of a Guru? How he is to be known?'
Brahma said 'Alphabet (gu) means Siddha and (R) and (U) imply Shri Ganesh who is Guru. Shiva, Vishnu, Brahma, parents are all Gurus of this Earth. Knowledge imbibed with devotion and rational thinking (viveka) is seen in the heart of the Guru. Study of Dharma and Shastras without Guru is futile. He directs in action, thought, devotion and disintegration. One cannot surpass worldly miseries without the help and guidance of Guru. He throws a flash light on the dark illusionary path. Service to the Guru makes one pure in body, speech and thinking. I shall just tell a tale as an example.

On the bank of Godavari, there was the Ashram of Angiras Rishi. Many disciples were being trained in this Ashram. One disciple named Sandeepak served his Guru, Veda Dharma, with great devotion. Once Veda Dharma Muni gathered his disciples together and said, 'If you really love me, do as I bid you.'

All replied, 'Gurudev, we shall act as per your command, for one who doesn't obey his Guru, goes to hell and cannot get salvation.'

The Guru said, 'I have committed sins in my previous births. The effect of many of them has been wiped off by my penance, but still some of them are persisting. I will not get salvation unless I suffer the evil effects of these sins with my body. I, therefore, wish to go to Kashi, stay there and get rid of these sins. You have to attend on me and serve me during this period. One who is strong enough should undertake this hard task'.

Sandeepak accepted this bid. Veda Dharma said, 'It is better to get rid of the sins so long as one has sound health, otherwise they spread like poison. So I should go to a holy place and suffer the bad effects myself. Even Gods have to suffer, then how can a human being like myself avoid the same'.

Sandeepak said, 'Kindly tell me what I should do. I shall spare no pains in serving you.'

Veda Dharma said, 'I shall become blind, lame and a leper, you will have to serve me for 21 years in such condition. If you are resolute, then only you should accept this job.'

Sandeepak said, 'Gurudev, I resolve that I shall also be blind, lame and a leper and serve you devotedly and see that you get rid of all the sins'.

Veda Dharma was much pleased with his words. He further said, 'One should suffer the evil effects of one's sins oneself and should not allow the son or the pupil or anyone else to suffer for him. The sins will not be wiped off unless they are borne by one's own body. It is very taxing to serve a diseased person. So you will have to take troubles even more than myself. Please take me to Kashi and do serve me there.'

Sandeepak assured his Guru and soon he took him to Kashi. They lived there at Kambaleshwar to the North of Mankarnika. The Muni took a bath in Mankarnika and worshiped Vishweshwar and began to suffer the pangs of diseases. As the time passed on, leprosy developed all over his body and he became blind losing his eyesight. His body was petrified and pus, blood and germs flowed out of it. He began to have fits also. Still Sandeepak took all pains to nurse his Guru with great devotion. He used to bring alms daily for his Guru, fed him and served him, thinking him to be Kashi Vishweshwar.

Veda Dharma being in a diseased condition, became peevish by nature and often was enraged and spoke harsh words to his disciple, Sandeepak. Some day he would not take food, some day he would abuse him cruelly for bringing insufficient for undelicious alms. Some day he would throw away the food in anger and despair. Sometimes he would even beat him severely. Another time he would complain that he did not clean his body, wounds, clothes smeared with stool and urine and consequently he was much troubled by flies. When Sandeepak was attending on him, he would say why did he not go out for alms. In this way Sandeepak was harassed every now and then.

Yet Sandeepak tried his best to bring good delicious food and vegetables as directed by his Guru. Though he was living in Kashi, he never went to the Vishwehwar temple to worship and see the most holy shrine of Vishweshwar. Similarly he did not think of any other thing but he solely devoted himself to the nursing and giving best service to his Guru, whom he respected as God Shiva, Vishnu and Brahma. Though the Guru got enraged off and on, he did not retort harshly.

Seeing his such devoted service to his Guru, Kashi Vishweshwar was so pleased that he appeared before him and told him to ask for some favor or blessing. Sandeepak replied, 'Without the approval of my Guru, I cannot ask for your blessings'. He then came to his guru and said 'Kashi Vishweshar is pleased to offer me some blessing. If you permit me, I shall pray him to remove your physical pangs and give you sound health.'

Hearing this, Veda Dharma was enraged. He said to Sandeepak: 'Do not pray Vishweshwar for my health. If I do not suffer these pangs, I will have to suffer in the next birth and this would abstract my path of salvation.'

Sandeepak returned to Kashi Vishweshwar, and told him, ' My Guru doesn't like me to accept any blessings from you. ' Being amazed Kashi Vishweshwar went to Shri Vishnu and reported this wonderful incident to him.

Hearing this, Shri Vishnu and Shri Kashi Vishweshwar desired to see this disciple and his Guru and so they both came to Kashi and approached Sandeepak. Shri Vishnu said, 'Oh Sandeepak, I am pleased with your devotion to your Guru. You may ask for what ever you desire. I shall fulfill your wishes.'

Sandeepak said, 'Oh Narayan, even after undertaking penance in dense forest for infinite period, you disappoint your devotees. But when neither did I worship you, nor recite your name, why should you be pleased with me and ask me to have a boon from you?'

Shri Vishnu said, 'Whatever devoted service you have rendered to your Guru, has been received by me. I love such disciples very much. I am under his influence and I willingly offer him my blessings. I like wife's devotion to her husband, bowing to Brahmins. Ascetics and Sanyasis, and such persons come to my place in the end.'
Sandeepak said, 'Oh Mahavishnu, I have full faith that I shall attain all knowledge of Vedas and Shastras from my Guru. As Guru is my God, Trimurties (Brahma,Vishnu and Mahesh) are within my reach, whatever blessings you give me, I shall be getting the same easily from my Guru. I am, therefore, serving my Guru devotedly.'
On this Shri Vishnu said pleasingly, 'Sandeepak, you are the best amongst all the disciples. You are my loving child. Shri Shiva and myself are pleased with your devotion. Ask for a boon.'
Sandeepak said, 'If you are so keen to favor me with your blessings, kindly give me such guidance as would enable me to serve my Guru with still more devotion.'
Shri Vishnu said, 'Amen! We offer you what you desire. You have known Guru and also experienced Par-Brahma in yourself. The word Guru contains only two alphabets, still it is the ocean of nectar. One, who dips into it even for a moment, will cross this wordly ocean. One who always remembers Guru is respected in all Lokas.'
When Sandeepak went to his Guru, the Guru asked him, 'What did Mahavishnu give you?'
Sandeepak replied,'I asked him to guide me to serve my guru with more devotion and he was pleased to give me this blessing. I wish I should serve you well and incessantly'.
Hearing this Veda Dharma too was extremely pleased. He said,'You are the best of all the disciples. You should stay in Kashi. What ever you say will be true. You will receive the wealth of Kubera (God of Wealth), the miseries of those who remember you will come to an end'.
The same moment, the body of Veda Dharmamuni became healthy and bright. He had suffered from leprosy and other pangs only for testing his disciple.
In this way, Brahma told Kali this tale of Sandeepak, Oh, Namdhrak, you should also worship Shri Guru with such devotion and then only, you shall easily pass over the worldly miseries. Control your sense, Karma, Dnyan and also heart and other by you will win even the Great God i.e., Parameshwar.'

Chapter 3 - Durwas Curses King Ambarish

Namdharak - 'Swamiji, you have removed my doubt by giving me the knowledge of the greatness of Shri Guru. I am much pleased at heart. Will you kindly inform me where you stay? What is your food? I wish to be in your service. Kindly accept me as your disciple'.
Shri Siddha embraced him with affection and blessing him said 'You will see that miraculous incidents are occurring at the dwelling place of Shri Guru. Studying the life of shri Guru is like draining nectar. I always read this life again and again' saying this he showed his sacred book titled (Life of Shri Guru) to Namdharak and further said, 'Whatever pleasure or social status we desire, we shall get it soon by reading this. We shall not be affected by any disease incurred due to displeasure of the planets or other reasons. The sin of killing a Brahmin, is also wiped off if this book is read with devotion and concentration of mind'.
Namdhrak - 'Oh the Ocean of kindness, you appear to me be Shri guru himself. I wish to know the life of Shri Guru. Will you please remove the darkness of my ignorance by the light of this life of Shri Guru, which is as bright as the Sun?'
Shri Siddha assured him and holding his hand took him to a lovely place, seated him under Ashwatha tree which is like Kalpa Vriksha, i.e. a tree fulfilling one's desires and began to narrate him the nectar like life of Shri Guru.
He told him, 'You do not know how to serve Shri Guru and hence you have to suffer from anxieties, pains and miseries. You should therefore, try to know Shri Guru by good actions and firm belief'.
Namdharak - 'My body is burning due to threefold fires in this earthly ocean. I am obsessed by sex, anger and temptation. So kindly take me in the boat of knowledge, steer it by the wind of kindness and thus give salvation to me'.
Shri Siddha said, 'You need not be anxious. You will surely be relieved of your miseries, engrossed in illusion and temptation, those who doubt the great power of Shri Guru, they have always to suffer from poverty and hardship. So give up suspicion. Shri Guru is an Ocean of Kindness. He will give you everything. Just as clouds give rain everywhere, similarly Shri Guru gives showers of kindness. As water is stored in the deep portions of earth and on the rocky place, so an individual attains Shri Guru's favor. Therefore worship Shri Guru wholeheartedly.'

Namdhrak - 'My mind is clear now and I am anxious to listen to the life story of Shri Guru. Kindly tell me why Shri Guru took birth in Bharat?'
Shri Siddha - 'Oh ! my good disciple, you have given inspiration to me. Shri Guru's life is like Kamadhenu. You will get all the four valours or favors viz., religion, wealth, pleasure and salvation.
'Shri Hari and Shri Hara have to come this Earth in the form of different species at different times for the benefits of their devotees. Three Murtis have three different characteristics - Brahma's Raj, Vishnu's Satwa and Shiva's Tam. But these do not exists separately.
'In former times there lived a King by name Ambarish. He observed Ekadahsi fast (11th day of every fortnight dark and bright). He induced Shri Vishnu to come to Earth.
'In order to test Ambarish's Ekadashi Vrat, Durwas Rishi came to him as a guest. That day Sadhan Dwadashi was only for 24 minutes after Sunrise. Ambarish received the Rishi warmly, worshiped him and requested him to return soon for dinner finishing his morning bath and rituals.
'Durvas went to the river, took bath and started rituals. Seeing that the time for Dwadashi (12th day of fortnight) was finishing and fearing the break of his Vrat, Ambarish took holy water and dines. In the meanwhile Durvas returned and seeing that Ambarish had dined before him, he was enraged and so he cursed Ambarish.
'Ambarish prayed Shri Vishnu, Protector of devotees. Shri Vishnu came from Vaikunth, his abode. Ambarish told Shri Vishnu that Durvas had for no reason cursed him to take birth in different species. Shri Vishnu told Durvas that he had cursed Ambarish in vain and that he should curse him (Vishnu) instead of Ambarish.
'Durvas thought that people on Earth cannot see Shri Vishnu, so it would be better to ask Shri Vishnu to descend on Earth with Shri Lakshmi for the salvation of the people. So he said to Shri Vishnu, 'You should descend on the Earth ten times'.

Chapter 4 - Birth of Shri Dattatraya



'In the first instance there was all water everywhere. Then an egg `Hiranya garbha' (with Gold inside) came into existence. Universe has come out of it. Due to `Raj' Brahma came in to existence. He is known as Hiranyagarbha. It broke into two hemispheres and the earth and the sky came into existence. Brahma thus created 14 Bhuvans, 10 directions, mind, speech, time, six enemies as desire, anger etc. Brahma created seven sons (manas putras) namely - 1.Marichi, 2.Atri, 3.Angiras, 4. Pulasti, 5. Pulaha, 6. Kratu and 7. Vashishtha. Of these Shri Guru took birth in the house of Atri.
'Anasuya (devoid of hatred) was the devoted wife of Atri Rishi. She was very beautiful also. Seeing her exceptional devotion to her husband, the Gods in heaven began to fear that someday she might overcome them. Hence Indra and other Gods went to Brahma, Vishnu and Mahesh and said to them, 'How can one describe the greatness of the devotion of Anasuya to her husband Atri. She served her husband with body, mind and speech . She also serves guests giving them desired food. None returns disappointed from her place. Fire, Sun and Wind are also afraid of her. We all are afraid of her. She may sometime win over this heaven. Therefore kindly do something to give us relief'.
Hearing this, Brahma, Vishnu and Mahesh said angrily, 'we shall test her devotion'.
Brahma, Vishnu and Mahesh came to Atri Muni's Ashram in the mendicants' disguise, when Atri had been out to the river for daily rituals. The mendicants said to Anasuya, 'We are very hungry. Give us food. We have come here hearing your good name for offering the guests their desired food'.
Anasuya bowed to them respectfully and said, 'you please return soon after finishing your bath and daily rituals'.
The three Gods replied, 'We have already taken bath and finished the rituals. Atri Rishi may take time to return. Better you serve us food soon'.
Anasuya seated them on carpets and began serving food on leaf-plates. The guests said to Anasuya, 'We have one more desire. We have come here from a long distance as we have heard of your beauty. We wish you to put off your garments and then serve us with food. If you do not comply with this. We shall

leave this place without meals'.
This made Anasuya bitterly anxious. She realized that some great personages have come to test her chastity. She thought that if they return without food she would lose sanctity of her penance. Believing that her mind is pure and that her husband's penance will protect her in this ordeal, she told them, 'You have your food without any doubt. I shall serve you food as you desire'.
She went into her kitchen and remembering her husband, put off her garments and saying `The guests are like my children', she came out to serve food to the guests. Instantly all the three Gods were transformed into three newly born crying babies. She was terrified to see three crying babies. She put on her clothes and took the babies one after the other to her breast for feeding. What great power does a Pativrata possess? Those who have 14 bhuvans, 7 oceans and fire in the belly, were all satisfied with the little milk in her breast. Anasuya thus became the mother of the three Great Gods. She placed them in a cradle and pulled the string to and fro and began singing lullabies.
It was midday. Atri Rishi returned from the river after finishing his rituals. He was very much astonished to see Anasuya pulling the string of a cradle and singing songs. Anasuya narrated all that had happened. Atri Rishi by power of intuition knew that the babies were Trimurties and so he bowed to them. The three Gods were also much pleased. They stood before him and told Atri to ask for a boon. Atri said to Anasuya, 'You may ask for whatever you desire'.
Anasuya said, 'These babies should stay in this Ashram as our sons'. The Trimurties readily complied. Anasuya began to nurse and feed them. Brahma was known as Chandra, Vishnu was called Datta and Mahesh was called Durvas.
After some time Chandra and Durvas told their mother Anasuya that they both were going away for penance and that the third Datta would be staying with her; she should know him as Trimurti. After this chandra and Durvas went away, Chandra went to Chandralok and Durvas went to he forest for penance. Datta or Dattatraya remained with Anasuya. Dattatraya is the founder of the seat of shri Guru.

Chapter 5 - Birth of Shripad Shri Vallabha



Shri Siddha - 'Namdharak, Shri Vishnu had several incarnations as Matsya (Fish), Kachha (Tortoise), Varah (Bear), Narasimha (Man with lion's head), Vamana, Parasurama, Rama, Krishna, Buddha and Kalki to protect the Sadhus and punish the wicked.
Bhagiratha did his utmost to bring the Ganges on the Earth for the salvation of his forefathers, the Sagar Kings. Similarly a Brahmin women worshipped Shri Dattatraya and hence Shri Dattatraya took birth from her womb. I shall now narrate this tale to you.

'A Brahmin named Apalraj lived at Peethapur in the East. Sumatha was his most devoted wife. On one Amavasya day there was an anniversary day at the house of Apalraj. On that day Shri Datta came in disguise to his house for alms. Generally alms are not given to beggars, on the anniversary day. But though the Brahmins invited for the ceremony had not dined, Sumatha offered him alms. Hence Shri Datta was much pleased and he disclosed his divine appearance to her. She humbly bowed to Shri Datta who said, 'Mother, what do you desire?'.
She said, ' You are a treasure of kindness and protector of the devotees. You are well-Known in all the 14 Bhuwans. You just called me `mother'. I begot children, but some of them died soon and of those that are surviving, one is blind and one is lame. I therefore feel my life to be futile without a good son. I wish I should have a son who would be world famous and learned like yourself. Will you fulfill this desire of mine?'.
Shri Datta said, 'You will have a son well known in KaliYuga. You abide by his wishes. He will be learned. He will fulfill all your desires'. Saying this Shri Datta disappeared.
Sumatha told this to her husband. He too was much pleased. Both believed that Shri Datta himself will come to their home in the form of a child. The husband said, 'Shri Datta lives at Mahur and Kolaphur. He comes in the mendicant's form daily alms at midday. You should always give him alms'.
Sumatha told her husband that she had offered alms to Shri Datta that day even before the Brahmins invited for performing the Shraddha had dined. The husband said You did very well My forefathers will

be more satisfied, as Shri Datta himself has taken alms to day. As you have obtained blessings from him, you will surely get a son. You need not worry'.

Thus they were passing their time with pleasure. Sumata became pregnant. After the full period of nine months, she gave birth to a son. Brahmins foretold that this child will be a great Guru and an ascetic. Thinking him to be an incarnation of Shri Datta, he was called after one of Datta's name `Shripad', His thread ceremony was performed when he was seven years old. Even at this age, he knew all four Vedas, Mimansa, Thark (Logic) etc. All people wondered at his brilliancy and said he must be a God in human form. He taught the Brahmins of the city various subjects as Achar, Vyuawahar, Prayaschitta, Vedant, Bhashya, Vedarth etc. When Shripad was sixteen years of age his parent began to think of his marriage. Shripad warned that would marry with the woman called disintrigation. All other ladies liked mother to him. He said, 'I am a Brahmachari and an ascetic. I love Yoga and my name is Shri Vallabha. I now intend to go to the forests for observing penance and obtaining divine knowledge.'

Hearing this, the parents recollected the words of Shri Datta, the mendicant and realized that he would have his own way. Still due to affection, they were very much aggrieved. The mother said, 'we expected you to protect us in our old age'. Saying so the mother became unconscious. Shripad consoled her and said, 'Do not be anxious. I shall give you what you wish. Believe in me and live happily'.

The mother said, 'My Dear son, I forgot all my previous miseries only on account of you and I cherished a great hope that you would protect us in our old age. We have two other sons; but one is lame and the other is blind, who will look after them?'

Shripad looked at his lame and blind brother with nectar like sight. Instantly the blind brother got his sight and lame one got his legs. Both became learned, well-versed in Vedas, Shastras and Vyakaran. Thy prostrated before Shripad Shri Valabha and he blessed them. Just as iron is transformed into gold by the touch of the philosopher's stone, so both the brothers were enlightened and they became respectable due to the blessings of Shripad. He then said to the brothers, 'You will have sons, grandsons and great grandsons and you all shall live happily.'

He told his brothers further, 'Serve your parents. You will be happy in this world and shall get salvation in the end.'

He then said, to his mother, 'you should be happy now. But your sons will live for 100 years. They will have sons and daughters and you will see them living merrily. They will have wealth for generations and shall be famous for their learning. Now do not prevent me from going to forest. I have to go to the North to guide the Sadhus.'

Saying this, Shripad Swami disappeared and came to Kashi where he began to live secretly. After some days he went to Badri Narayan. He visited holy places one after the other and in course of time one day reached Gokarna.'

Chapter 6 - Ravana and Gokarna Mahabaleshwar

Namdharak- 'Swami, though Trimurti was Siddha, (Having Yogic power to do and undo things) why did he visit different holy placed and why did he prefer Gokarna to other places? What is its significance?'

Shri Siddha 'I am much delighted with your question and I am encouraged to narrate incidents from Shri Guru's life. Shripad Shrivallabha reached Gokarna and on his way he made disciples and gave them divine advice.

Gokarna is a sacred place of Shri Shiva and one of the Twelve famous Jyotirlingas. Shri Ganesh founded here the original Linga-image of Shiva. It is known as Mahabaleshwar, the tale of which I shall narrate to you now.

'Ravana's mother Kaikaya (wife of Pulasti Manasaputra of Brahma) was a great devotee of Shiva. She worshiped a new Shiva Linga every day. One day she could not get a new Shiva Linga. Fearing that her `Vrat' would be futile, she prepared an earthen Linga and began to worship it with devotion. Seeing this, Ravana asked her what she was doing. She said that she was worshiping a Shiva-Linga. Ravana said, 'You being my mother, it is a great misfortune that you should earthen Shiva Ling. Well what do you intend to achieve by this worship.?'

Mother replied that thereby she will get a place in Kailas, abode of Shiva after death. Thereupon Ravana said, `why do you take so much troubles? I shall bring Kailas itself to you'.

Saying this, he went to Kailas and began to shake it violently with his 20 hands. He tried to lift it up. Due to this action of his, 7 Patals were shaken, Shesh moved his hood, the tortoise began to tremble with fear. Amarpur (capital of Indra the King of Gods) and Heaven were shocked. Parvati went to Shri Shiva with fear and said, `What has happened to Kailas to day? When everyone was distress how are you lying at

ease? Please do something to check this calamity.'
Shri Shiva said to her, `You need not be anxious. Ravana, one of my devotees, is playing a game'.
Parvati entreated, `Kindly protect the Gods who terrified'.
Shri Shiva pressed Ravana's 10 heads and 20 hands underneath the Kailas. Finding himself in distress, Ravana uttered `Shiva-Shiva' and further prayed `Shri Shiva', I have made a mistake. For give me. I seek your shelter. Kindly do not kill me, your devotee.'
Shri Shiva, who is very simple and kind, was pleased by his prayer, so he took him up from breath. Ravana then cut his head, turned his hands into violin, he attached his intestines to serve as musical wires. He then began to chant Samveda and sing other Ragas on the tune of this musical instrument. He praised Shri Shiva in Nine Rasas and Thirtysix Ragas.
Being much pleased by Ravana's performance at great personal sacrifice, Shri shiva appeared before him and said, `I am much pleased. Ask for whatever you desire'.
Ravana said `Oh God of Gods, Laxmi is my maid-servant. I possess all the 8 treasures. Brahma is my priest, and all 33 crore Gods are serving me day and night. The Sun, the Moon, the Varuna and the Wind also obey me. Agni (Fire God) washes my clothes, Yama does not take away anybody without my permission. Indrajit is my son and Kumbakarna is my brother. Kamadhenu is at my doors. Now I have come to take away Kailas with me as my mother has accepted a `Vrat' to worship you daily. Kindly fulfill my mother's desire.'
Kailaspati Shri Shiva said, `If your mother wishes to worship me, what is the necessity of taking Kailas to her. I shall give you Atma-Linga which will fulfill all her desires instantly. It is just like my soul.
Saying this, he gave his Atma-Linga to Ravana and said, `After bath, place this at a holy place reciting Rudra sukta and worship it with 108 lap recitation of a particular mantra). One, who worships this Linga continuously for 3 years, will again my prowess. One, who possesses this Linga, will live for eternity, one is relieved of any great sin, simply with the sight of this Linga. Do not place this on the ground till you reach Lanka.'
Taking the Atma-Linga, Ravana at once started for Lanka. Naradamuni immediately approached Indra and said to him, `How are you sitting idle? Ravana has become immortal. You will lose all your prominence. Shri Shiva has given him Atma-Linga and has assured him that if he would worship it for 3 years with devotion, he will be Ishwar himself. How will you then rescue 33 crores of gods who are in his custody. Better you all be his slaves. Also send divine damsels like Urwashi, rambha, Menka etc. to him'.
Being shocked, Indra requested Narada to advise what he would do. Narada asked him to go to brahma. Indra and Narada went to Brahma and narrated what had taken place. Then accompanied by Indra and Narada, Brahma went to Shri Vishnu and requested him to devise some means to overcome this calamity.
Shri Vishnu was enraged to hear this tale. He, with all others immediately went to Shri Shiva. Shri Vishnu said to Shri Shiva, 'What made you give Atma-Linga to Ravana, the most wicked, who has made all the gods his captives? How do you bless such cruel persons? Now he will conquer even heaven.'
Shri Shiva said, 'I was extremely pleased with his devotion. He cut his head and hands and made a violin using his intestines as strings and sang Samveda and other songs in different ragas. This time if he had asked for Parwati, I would have given her even to him.'
Shri Vishnu said, 'You give such blessings and the demons become impudent and then we are troubled much as they harass the gods and Brahmins and I have to descend on the earth. Well tell me when did you give the Ling to Ravana?'
Shri Shiva said, 'I gave it to him only two hours before.' Hearings this Shri Vishnu immediately sent his Sudarshan Chakra to hide the Sun and asked Narada to Ravana and induce him to linger on the way, as he would like to observe evening Sandhya. Then he called Ganesh and said to him, 'Ravana always disregards you. All bow to you first and you fulfill their desires. While those who speak ill of you, you bring obstacles in their undertakings. Ravana deceived Shri Shiva and has taken away from him the most valuable Atma-Linga. So you should go to him in the form of a Brahmachari boy and winning his confidence, take the Atma- Linga from him at Sun-set, when he would engage himself in the evening Sandhya and place the Linga on the earth. If you do so, the Linga will remain there. Saying this Shri Vishnu gave Ganesh various sweets, tilballs, gur, coconut kernel, milk, gee sugar etc.
Narada had already proceeded. Ganesh followed him hurriedly. Narada approached Ravana and said, 'I had just been to Kailas and knew that you pleased Shri Shiva by your hard penance and have brought his Atma-Linga from him. You have obtained extraordinary power and strength due to this. This Linga has great significance. Please let me see the Linga, I shall explain to you all its qualities.'
As Ravana did not believe Narada, he showed him the Linga from a distance. Narada asked, 'Do you know when and how this Linga came into existence? This is a very interesting account. A black skinned

bright deer having all fragrant things, was lying in Brahmand-Khand. Brahma, Vishnu, and Mahesh once went there for hunting. They killed this deer and satisfied their hunger with its flesh. The deer had 3 horns on its head and 3 Lingas below. Each one of them took one Linga and preserved it as his Atma-Linga. One, who worships this for 3 years, becomes Ishwar himself. The place where this Linga is place, is like Kailas. Therefore Brahma, Vishnu and Mahesh have great prominence over all other gods.'

Ravana intercepted, ' I have no time to listen to you, as I have to reach Lanka soon. Let me proceed further on my way.'

Narada said, 'This is evening time. You know the Vedas, you should act as prescribed by the vedas. This is the time for evening Sandhya. Let us perform the same.' Saying this Narada went away for Sandhya.

In the meantime Ravana saw Ganesh in the form of a Brahmachari boy who was plucking 'durvas'(a particular grass). Ravana thought that that boy would not deceive him. Better observe Sandhya entrusting the Linga to that boy.

So thinking he approached Ganesh, who was afraid to see Ravana with ten heads coming to him. But he began to run away. Ravana asked him, 'who are you? who are your parents?'

Ganesh said, 'Why are you inquiring? What does my father owe you? Ravana smiled and said 'Don't be afraid of me. I am asking this only out of curiosity.'

Ganesh replied, 'I am the son of Shri Shiva. He has ash marks all over the body, has a necklace of Rudra-beads around his neck and bears hair-locks on his head. My mother is Parwati. My father rides a bull Nandi with my mother and begs for alms daily.

Ravana said, 'your father is a pauper. He begs for alms from door to door. So it seems that you are unhappy at home. Inside in a beautiful city Lanka, rich with magnificent buildings, gardens and other wealth. You live with me. I shall give you whatever you desire.'

Ganesh said, 'there are many rakshasas in Lanka. They will devour me, a boy living in forest. Hence I would not come to Lanka. I am hungry and so I am eating these sweets.'

Ravana again entreated him to hold the Linga in his hand till he observed Sandhya.

Thereafter Ganesh said with hesitation, 'I am an ignorant boy. I won't hold this Linga in my hand as it may be heavy. Let me go to my place.' Still Ravana persuaded him and induced Ganesh to hold the Linga and he proceeded to observe Sandhya on the sea shore.

Ganesh warned him, 'Mind, as soon as I feel the Linga heavy, I shall place it on the earth.' Saying this Ganesh took the Linga and waited there. All the gods had gathered in the sky and were witnessing this event.

When Ravana was offering arghyas (water ablutions to fire god), Ganesh called Ravana and said that he is fatigued and he should take his Linga from him soon.' Ravana made signs by hand and asked him to wait for a little more time.

After a while Ganesh again called Ravana and asked him to come immediately as it was becoming unbearable for him to hold the Linga.

Ravana was meditating this time. Seeing that Ravana was not coming, Ganesh recollected Shri Vishnu's words and placed the Linga on the ground in the presence of the gods in the sky. All the gods were greatly pleased to see this and showered flowers in the head of Ganesh in admiration.

Soon after Ravana returned and seeing that the Linga was placed on the ground, he was much annoyed. He began to thrash Ganesh in wrath.

Ravana tried his best with all his might to lift up the Linga. The earth trembled but the Linga could not be shaken a bit. As Ravana tried to lift it up by screwing, it took the shape of an ear of the cow and so it is known as 'Gokarna' and as Ravana exercised all his might to lift it up it is called 'Mahabaleshwar'.

In despair Ravana then went to the forest for hard penance. There are many other incidents signifying the greatness of this holy place. This is narrated in the Skand Purana.

Chapter 7 - Soumini and Madayanti at Gokarna

Namdharak- 'Swamin, will you tell me who were benefited by visiting this holy place of Gokarna?'

Shri Siddha- 'Just listen. Formerly there lived a brave king in the family of Ikshwaku. He knew all the Shastras. He was considerate, strong and kind. Once he went on hunting and seeing a demon like a flame of fire, he aimed an arrow and the demon fell on the ground senseless. The brother of the demon wept bitterly in grief. Before dying, the demon asked his brother to take revenge of his death.

The brother approached the king in human form and sought his service and was engaged as a cook. On the anniversary day the king had invited rishis like Vashistha and others. When Vashistha and others were seated on their seats, the new cook served human flesh in the plate of Shri Vashistha. Being enraged,

Vashistha cursed the king that he would become a Brahmarakshas.
The king was also annoyed to see that he was being cursed for no fault of his. He therefore, took water in his hand and intended to curse Shri Vashistha in return, Maharani Madayanti hastened to the king and entreated and prevented him from cursing his Guru. She requested him to pray Vashistha for `Usshap' (blessing to nullify the effects of the course).
Being pacified, the poured the water in his hands on his own feet, whereby after being a Brahmarakshas, he was called ~Kalmashpad'. Madayanti bowed to Vashistha and prayed for Usshap for the king. Vashistha was also cooled by this time. He assured her that the king would attain human form and return from the forest on completion of 12 years.
Kalmashpad lived in a dense forest. Once he saw a young Brahmin couple passing by. He clasped the Brahmin youth with the intention of devouring him. The young wife of the youth wept bitterly and requested Kalmashpad with folded hands, saying, `kindly release my young husband who is well-versed in Vedas and thus give me my Sowbhagya. By doing this you will add to your virtues. Treat me as your daughter. If I beget a son I shall give him your name.'
But the demon did not listen to her and killed the youth and ate his flesh. The wife of the youth collected the bones of her husband, arranged a pyre and set fire to it. Before burning herself in the same pyre, she cursed the demon, `You will die instantly, when after 12 years you become king and touch your wife.'
The king returned to his city after 12 years. He told his wife Rani Madayanti all about the curse of the Brahmin's wife. Madayanti was much grieved to hear it. She exclaimed, `Even after staying in the forest in hardship for 12 years you are not relieved of the evil effects of your evil actions! There is no son in our family. What should we do now?
The king called the old priest and told him `I have killed a Brahmin when I was a demon and was staying in the forest. How can I be relieved of its evil effects?'
The priest said, `you should visit all the holy places and then all your sins will be wiped off'
The king then started to visit all the holy places one after the other. He performed sacrifices, gave money in charity, served meals to the Brahmins and the poor and did other virtuous acts. Still the sin of Brahma-hatya followed him like a shadow. Accidentally he met Goutam muni. He bowed to the muni respectfully. Goutam asked, `When you have your own state (kingdom) why are you wandering from place to place and why are you so much worried?'
`I have committed a Brahmahatya. I performed sacrifices and several Vratas. I visited holy places and did virtuous acts. Yet I am not relieved of this sin. I am fortunate to see your holy self to day,' replied the king.
Goutam said, `You need not worry. Shri Shiva will protect you. You should go to Gokarna to get rid of this sin. Mrityunjaya (the conqueror of Death) Shri Shiva, always stays there. Though the fire and the moon can do away with the darkness of the night, yet there is the necessity of the Sun. Similarly though your sins are not wiped off even after going to several holy places, still if you go to Gokarna, all your sins will be destroyed. Even if you have committed 1000 Brahmahatyas, all will be destroyed and you shall become sinless. Even Vishnu and Brahmadev lived there for penance and their desires were fulfilled. Gokarna is like Kailas and Shri Shiva stays there. At the instance of shri Vishnu, Shri Ganesh installed this Shivalinga. All the gods, demons, rishis, munis, siddhas live and worship Shri Shiva and thereby they attain all the four valous (purusharthas) with the blessing of Shri Shiva. Brahma, Vishnu, Kartavirya, Vinayak, Durga and others have also installed lingas here known after their names. All waters here holy. This is thus the most important holy place.
In KritaYuga this Linga was white, in Treta it became red, in Dwapar yellow, and in the KaliYuga it has become black. The root of this Linga is in the Sapta Patal below. Even with the sight of this Linga one is relieved of the sins of Brahmahatya, gets one's desires fulfilled and after death one attains salvation. The devotees staying here go to Kailas in the end.
One should bathe and offer charities on Sunday, Monday and Wednesday. It is virtuous to worship here on 'Vyatipat', Makar Sankrant and Mahashivaratri days. Bholenath Shiva passes judgment over all our actions. In the month of Magh, if one observes fast on the Shivaratri day and offers 'Bel' leaf to Shri Shiva Linga, one's entrance in the heaven is ensured.'
Goutam Muni further said, `so many have been benefited by visiting Gokarna. I myself have witnessed a most wonderful incident, when I had been to that place. When I was sitting under a tree, I saw a leper shudra woman. She was without food the whole day. All her body was affected and pus and germs were seen all over. She had lost her teeth and had no clothes on her body. Being a widow, her head was shaved and she was much troubled due to midday hot Sun. She sat under a tree being tired, and soon died. shiva Dootas came there with a divine place to take her to the Kailas.

While living with the shudra, she ate flesh Shudra, she ate flesh and took wine daily. One day she killed a calf thinking it to be a lamb and reserved its head for the next day. When it was time for milking the cow she looked for the calf and she came to know that my mistake, she had killed it. In grief she uttered the words Shiva' `Shiva' and `What a great sin I have committed unknowingly'.
Fearing the wrath of her husband, she buried the head, flesh and bones of the calf and told people that her calf was taken away by a tiger.
When she died Yam Dootas took her to the Yampuri and placed her in hell. She suffered tortures and was again born as a Shudra woman. She was ugly, black and blind. Her parents cared for her for some time and afterwards she begged for her food. She was an orphan without any shelter. She developed leprosy and in course of time she grew old.
Many people were going to Gokarna on Maha Shivaratri day Expecting to get good alms, she also followed them. It being a fast day nobody offered her food. In joke, some one placed 'Bel' leaf in her hand. Knowing that it was not eatable, she threw it away, which by chance, fell on the Shiva Linga and thus she had the credit of worshipping Shiva in that dark night. This pleased Shri Shiva and hence we have come to take her to Shivalok. Shivadootas sprinkled nectar on her body and soon she looked like a heavenly woman, she was then taken to Shiva Lok'
Hearing this the king was delighted. He went to Gokarna and was relieved of all his sins. Gokarna has great significance. Hence Shripad Shrivallabha had also been there and stayed there for 3 years.'

Chapter 8 - Shripad Shrivallabha Blesses a Brahmani and Her Son

Namdharak-'How long Shri Guru Shripad Shrivallabha stayed at Gokarna and what happened later?'
Shri Siddha:- 'Shri Guru lived secretly for 3 years and from there he went to Shrigiri. After 4 months he went to Nivriti sangam and thence to Kuravapur on the bank of the Krishna river.
There lived a Brahmin well-versed in Veda and Shastras. We had a good-natured devoted wife Ambika by name She begot children but none survived except one son. In due course his thread ceremony was celebrated; but he was dull, foolish and dumb. Hence the parents were much worried. The Brahmin got tired while training him and at times beat him for not learning his lessons. His wife could not bear this cruel treatment to her only son.
The Brahmin died after some time. The woman lived with her son begging for their livelihood. The boy grew up; but being foolish and poor no one liked to give one's daughter in marriage to him. People said to him, `your father was a learned man; but you are like a stone. You have brought disgrace to his family. How are you not ashamed of begging for your living? Better give up your life in the Ganga river.
He was aggrieved to hear such harsh words off and on. He therefore intended to give up his life in the deep waters of a river. Seeing this his mother said to him in grief, `I shall also company you.'
They both went on the river Krishna. Shripad Shrivallabha also had been there. Seeing him, the mother bowed to him and said, `we both have decided to give up our lives in this river; but as committing suicide is a sin, how shall we be relieved of our miseries without being offended?'
Shri Guru asked, `Which miseries induce you to give up your lives?'
Narrating her whole account the woman said, `Swamin, we visited holy placed and observed `vratas' for getting a son and after this we got this son; but he is a dullard. All despise him and scold him. I therefore, request you to bless me with a son who will be pious like your good self at least in the next birth. He should prove good for all our further generations.'
Seeing her devotion Shri Guru said, `you worship Ishwar i.e Shri Shiva with devotion and you will have godlike son. Nanda Gawali worshipped God and hence Shri Krishna lived at his home. Your desire will also be fulfilled if you worship him devotedly.'
The woman asked, `How did the cowherd worship Shri Hari? What `vrat' did they observe?'
Shri Guru -`On every `Shani-pradosh.' worship God Shiva. A tale in this respect is narrated in the Skand Purana.'
There lived a righteous king Chandrasen in Ujjain. Manibhadra was his chief counselor. He worshipped Shri Shiva most devotedly and Shri Shiva and favored him with the most bright `Chintamani' bead which he had given to his master Chandrasen. A mere touch of the bead turned iron into gold. By mere sight of the bead, one's desires were fulfilled. So all other kings desired to have such bead. Many kings tried to get the bead from the king and offered him money for the same. But all efforts were in vain. So they all combined their forces and attacked Ujjain, when Chandrasen was engaged in worshipping Shri Shiva on a `Shani pradosh' day.
The children of the cow herds watched the worship of the king and they also wished to worship Shri shiva

similarly. The boys gathered stones and prepared a Shiva Temple and placed one stone as image of Shiva Linga and began worshipping it with flowers and other herbs. The mothers' of the boys came there and took their sons for meals to their homes. But one boy did no go home. His mother thrashed him angrily and said, it is night now. Come to have your meals.' She broke the Temple and threw away the image of Shiva Linga. Seeing this the boy began to weep in grief and intended to give up his life. But after some time he felt asleep.
Shri Shiva was pleased with his devotion and create a beautiful Temple a Linga of precious Stones was installed in it. Shri Shiva awoke the boy, looked at him with affection and asked him to have a boon from him.
The boy was much delighted. He bowed to shri Shiva and said 'My mother has broken the evening worship. Kindly forgive her.'
Shri Shiva said, 'As your mother has seen the evening worship, she will get a son named Shri Krishna in next birth and you will also have all the pleasures.'
The forces of the enemies were emerged. They spoke amongst themselves. 'What wonder is this! How this bright beautiful Temple has been created here within a night. Let us give up enmity and see the king, who is so virtuous on friendly terms.' They sent their messengers to the king. The king requested them to come to the Shiva Temple, where he would see them.
Chandrasen was also wonderstruck to see Sunlike bright Shiva Temple sprung up during the night. The cowherd boys house also looked very bright. The king asked the boy the reason of this miracle. The boy narrated the whole story to all the kings who had gathered there. All were much pleased to hear him. They said, 'You really become the king of the cowheds.' They offered the boy many gifts and land and excepting Chandrasen all the kings returned to their places.
The boy went home and narrated to his mother all that had occurred. He said, 'Shri Shiva was pleased with my evening worship. As I requested him to forgive you even though you had broken the temple, he was not angry with you. Besides he assured that the incarnation of Shri Krishna will stay at your home.'
Shripad Shrivallabha narrated the significance of the 'Shanipradosh' worship to the Brahmani and seeing her devotion, placed his palm over the head of her son and blessed him. Eventually the boy instantly had the knowledge of the Vedas, Shastras, Tark, Bhashya etc. All the Brahmins and his mother were wonderstruck to see this. The mother respectfully bowed to Shri Guru and said that she was fortunate to see Shri Guru and to get his blessings. She said, 'you are God yourself. We shall worship you in the evening. I hope I sahll have a son like your good self in my next birth. Let not your words be untrue.' Saying this she began to worship Shri Guru every evening with devotion.
Her son got married and had sons and grandsons. Those who are blessed by Shri Guru, receive all leisure in the same way.'

Chapter 9 - A Washerman Blessed to be a King

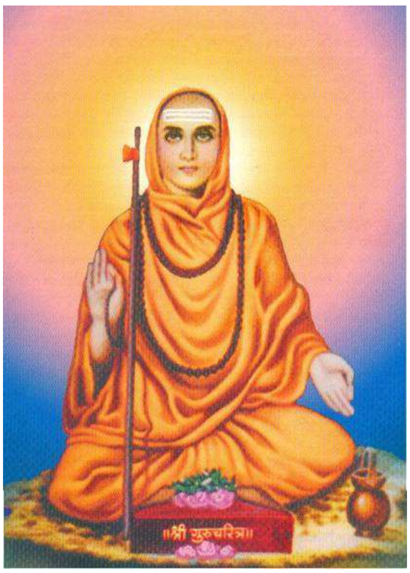
'There lived a washerman at Kuravpur. He was a great devotee of Shri Guru. Shripad Shrivallabha used to go to the river, have bath, morning Sandhya and other rituals just like ordinary Brahmins. The washerman would go to the river, wash Shri Guru's clothes and would bow to him with reverence.
Once Shri Guru asked him, 'why do you take so much troubles for me. I am pleased with your services. Go home and live happily.'
Hearing this the washerman gave up household attachment, lived at Shri Guru's dwelling place, swept the court yard and sprinkled water on it everyday. Thus he served Shri Guru with more devotion.
Once in spring, in the month of Vaishakh, a Muslim king came to the river along-with his harem of beautiful woman, wearing precious ornaments and clothes with many servants, elephants, horses, musical instruments and was enjoying joyfully.
The washerman was looking at the splendor and glory of the king. He began thinking, 'How fortunate shall I be, if I could also enjoy such glorious life.'
Knowing his intentions, Shri Guru asked him what he was thinking about. The washerman replied, ' I was just thinking what deity this king might have pleased, so as to have such splendor and glory? However I do not long for it. I have all my pleasures at thy feet.'
Shri Guru said, ' you are struggling hard in life. Do you aspire to enjoy royal glory? If the senses are not satisfied by enjoying their objects, they obstruct the path of 'Moksha' (freedom from worries of life and death). So you better take birth in a Muslim royal family and enjoy kingly life.'
Washerman- 'Kindly do not ask me to go away from you'.
Shri Guru- 'You will have birth in the Royal family of Bidar and I shall meet you in your later life, I shall

also have another birth and shall be known as 'Narasimha Saraswati.' I shall be leading a Sanyasi's life.
Saying this, Shri Guru allowed him to go, but again asked whether he would like to enjoy Royal life in that very birth or in the next birth.
Washerman expressed, 'I am now grown old. It would be good if I enjoy royal pleasures from the childhood.'
Soon after the washerman died. He was later born in the Royal family of Bidar. His account is narrated later in the 50th chapter of this book.
Shri Guru was thus much praised and respected during his stay at Kuravpur, I am unable to describe all the miracles of h;is life, Kuravpur has become a famous holy place due to his residence. Shripad Shrivallabha disappeared in the river Krishna on Ashwin Vady;a 12, which is known as 'Guru Dwadashi'. Real devotees can still see here Shripad Shrivallabha, the Dattatray incarnate. Many have experienced this.'

Chapter 10 - Vallabhesh Saved from Thieves

Namdharak, - 'Please tell me the next birth (incarnation) of Shripad Shrivallabha'.
Shri Siddha- 'Shripad Shrivallabha had many incarnations. All possessed the omnipotence of Shri Narayan. Devotion of Shri Guru is never futile. Shri Guru never disappoints his disciples. Therefore serve him from your heart. I shall narrate to you one tale as an illustration.
Vallabhesh, a righteous Brahmin, was doing business. He used to go to Shripad Shrivallabha Padukas at Kuravpur every year. Once he declared that if he made good business he would feed 1000 Brahmins at Kuravpur. Fortunately he earned good profit. He always recited Shri Guru's name. He started for Kuravpur with good money.
Knowing this, some thieves also accompanied him. After two or three days, one night the thieve killed the Brahmin when he was asleep and wanted to take away all his money. In the meantime Shripad Shrivallabha, with locks of hair on his head and trishul and Khatwang in his hands appeared on the scene. He killed three thieves; but one, who surrendered himself saying, 'I am innocent. I did not know that these three persons would kill the Brahmin. You are omniscient. Kindly save me'.
Hearing his prayer, Shripad Muni told him to rub the 'Vibhuti' (enchanted ashes) all over the body of the Brahminb, As soon as the enchanted Vibhutu was applied to the Brahmin's body, he woke up It was dawn when Shripad Muni disappeared from the place.
Vallabhesh asked the person sitting by his side, 'why have you held me; Who has killed these men?'
The person replied, ' A great ascetic had come here. He killed these thieves with his Trishul. He saved me for you. He asked me to rub enchanted Vibhuti to your body. He woke you and made you sit by his hands. He has just disappeared. He might be the great god Shri Shiva.
Hearing this the Brahmin realized that all this has been done by Shri Guru Shripad Shrivallabh. Taking the amount from the thieves, he went to Kuravpur. He worshipped the Padukas (foot symbol) of Shri Guru with great devotion and fed about 4000 Brahmins.
'Oh! Namdharak, though Shripad Shrivallabha has disappeared he still comes to protect his devotees.

Chapter 11 - Birth of Shri Narasimha Saraswati



An account of a Brahmani has been given in the 8th chapter. She was worshipping Shri Shankar devotedly in the evening on Shani Pradosh (12th day of a fortnight falling on Saturday). She died in course of time and took the next birth in a Brahmin family at Karanja in Berar. Her name was Amba Bhawani. She was married to a Brahmin youth Madhava, who was also a devotee of Shri Shiva.
As per her nature of the previous birth Amba Bhavani worshipped Shri Shiva along with her husband devotedly. She became pregnant when she was sixteen years old, customary ceremonies were performed in the 3rd and 5th months. She used to have good desires. She advised people with high principles. Filing of 'oti' (putting of corn, coconut etc. in the open side of the sari worn by a woman) in the 7th month and Simanti was also observed.
After completing 9 months, a son was born to her. The baby uttered 'om' from the very birth. People wondered to see this. The astrologers foretold, 'He will be a great ascetic and Jagatguru. He will not marry;

but will be known and revered all over the earth. Being an incarnation of god, he will wipe off all your miseries and fulfill your desires.'

The parents of the child were very much pleased to heart this and they gave money and clothes to the Brahmins. In order that the baby may not suffer from the evil eye of any person, lemon and salt were waved on him and thrown away.

He was named 'Shaligramdev' but his pet name was 'Narhari'. He was later publicly known as Narasimhasaraswati.'

One day Amba told her husband that there was not sufficient milk in her breast for their baby. So let us have a feeding nurse or a sheep Hearing this the baby smiled and just touched the right pap of its mother. Immediately milk sprang out in 32 teats and her clothes became wet. Knowing thus that the baby was an incarnation of god, the parents bowed to him.

The mother put the baby in a cradle and sang lullaby songs. But the baby would prefer to lay down on the floor and play cheerfully. The child became on year old; but it did not utter any other words except OM. The parents were anxious to see that the child speaks other words also. As days passed on, they were afraid of his being dumb. Some would say he has all the knowledge, but purposely he does not speak.

The child became 7 years old. The parents could not known how to celebrate his thread ceremony. As they were Brahmins, the thread ceremony was most essential. They worshipped Gouri, observed Pradosh and other fasts but they were of no avail. They were now anxious to know how to make the child recite Gayatri Mantra (the mantra in prayer of the Sun god), which a Brahmin boy learns at the time of his thread ceremony.

Seeing the parents in dejected mood, the son would approach them and try to console them. Once he held an iron bar in his hand and instantly it was turned into a gold bar. Seeing this the parents were astonished. They gave him some more iron and that too was turned into gold. Then the parents asked the son, when and how he would speak.

He moved his hand around his chest and loin and expressed that when the sacred thread would be worn and Nunj grass would be tied around his loin, he would speak.

The parents were much pleased and they started enthusiastically the preparations for his thread ceremony, still some doubted the success of the function. The parents invited all the relatives, friends and learned brahmins for the function.

The ceremonies started. On the first day 'choul' (shaving the hair on the head) and dinner took place. Next day after the bath of the boy, the sacred thread was put on his left shoulder. The boy dined with his mother and other boys of his age. The father then uttered 'Gayatri Mantra' in the ears of the boy Narhari, who recited it in his mind.

The mother then came with alms. After offering the first alms, the mother asked the boy to recite Rigveda (the first of the four Vedas). Narhari recited 'Agni Meele etc'. After giving the second alms, the mother asked Narhari to recite Yajurveda. Narhari recited ' Yajurveda Ishetwa etc. After the third alms Narhari recited 'Agna Aayahi' from Samaveda, the third veda. Thus people realized that Narhari had the knowledge of all the Vedas and they all bowed to him with reverence.

Narhari then said to his mother, 'You have asked me to beg for alms. I would, therefore, live on begging. So allow me to go to visit the holy-places'.

Hearing this the parents were much aggrieved. The mother fell on the ground senseless. After recouping she said, 'we expected that you would take out care. So far due to out misfortune you were not speaking. Now seeing that you can speak, we are much delighted and we think that our devotion to god has been fruitful. But now you are talking of leaving us and this make us very uneasy.'

Narhare, 'You need not be sorry. You shall have four sons and they will look after you very obediently.' So saying he placed his palm over her head.

She instantly recollected her previous life and saw Shripad Shrivallabha standing before her. She bowed to him humbly Narhari raised her head and said, 'Mother, keep this a secret. We sanyasis keep ourselves aloof from family life. As I have to do my mission please allow me to go.'

Mother - 'Dear son, do not go leaving us alone. No religion asks one to be an ascetic in such a tender age. You should have Brahmacharyashram for 12 years. The second is Grihasthashram, the most important in all the four ashramas. After going through the third Ashram viz. Vanprasthashram, one becomes liable for the fourth Ashram viz. Sanyasashram. So say the Shastras. So study Vedas in the Brahmacharyashram. Later on get yourself married and have the pleasures of the family life. Then perform sacrifices and thereafter become a Sanyansi. But it is not desirable to be a Sanyasi in the childhood.

Chapter 12 - Narhari Becomes Shri Narasimha Saraswati

Narhari said, `This body is perishable. What is its guarantee? So long one has sound body, one should act virtuously. Your advice is for them, who have won victory over death. They can say, they will follow religion later. So one should do religious deeds in the childhood. There are three stages of life - the childhood, the youth and the old age. But it is not certain when one will die. Yamraj (God of death) is counting every moment of man's life, day and night. Knowing that the life is running fast, those who do not lead religious and virtuous life are like beasts. House, property, wife, children, mother - nothing is eternal. Old age kills a man, just as a crocodile devours him. Therefore, the wise man should do virtuous deeds in young age. Why do you then prevent me from going? This life is like a dream. As a power dries in air, the body of a man is getting more and more dry day by day. This body may perish in a moment.

Mother - `Dear child, you are advising me. You told me that I would have four sons. So you should stay with me till I have at least one son. If you go disregarding my request, I would give up my life instantly.'

Narhari smiled and said, `what I have said will not be otherwise. However, after you get two sons let me go. Then I shall not stay here. I promise to stay here for one year.'

Thus Narhari lived there happily. All people wondered to see that a boy of seven knows all the Vedas and can teach the same. Crown up learned persons also came to him to learn Vedas and Shastras.

His mother became pregnant. After nine months she gave birth to two handsome sons. The parents were glad to have two more sons. By the end of one year the two babies became 3 months old. Narhari told his mother that her desire was fulfilled. She would get 2 more sons and they will all live happily. She should now permit him to live as per Sanyasdharma.

The parents bowed to Narhari and said, `You are our family God. We cannot say anything before you. Please forgive us if we have spoken any harsh words, thinking you to be our son. Our devotion to Shri Shankar has materialized. You made us glorious. When shall we see you again?

Narhari - `I shall be before you whenever you remember me. You will have one daughter and two more sons. You will have no miseries and in the end you will attain the best place in Parlok. I have now to proceed to Badrinarayan to meet Siddhu. So please allow me to go'

The parents, males and females of the town walked with Narhari. Some said `see how a Bramachari is going for penance. He is an incarnation of God. Else at such tender age of only seven, how can he know all the four Vedas?' All others bowed to him and returned. The parents still followed Narhari, who then appeared before them in the form of Shripad Shri Vallabha. The parents put their heads on his feet and then Narhari immediately went away.

Narhari started for Badrinarayan. On the way he reached the holy `Kashi'. He did penance here and saw the Vishweshwar. He also practiced here all the kinds of Yogas. Many Sanyasis also observed penance at this holy place. Narhari showed great proficiency in Yoga. Many Sanyasis came to see him.

There had been one old Sanyasi named `Krishna Saraswati' who had realized Brahma. He also showed respect for Narhari. He said to all the Sanyasis, 'He is not an ordinary human being but he is an incarnation of God and deserves respect from all. Let us request him to be a Sanyasi and bless the people'.

Accordingly all went to him and said, `It will be better if you now accept Sanyas-diksha as per religious rules and accept worship and respect from us and favor us with your blessings. Sanyasis are despised in this KaliYuga. Though there are different means of devotion, Sanyas in particular is dishonored. Shri Shankaracharya rejuvenated Sanyasdharma in the seventh century. But now Kali being more influential, the sanyas is being degenerated. So you please rejuvenate it.'

Narhari conceded to the request and accepted Sanyas-diksha from Shri Krishna Saraswati.

Namdharak interrupted, 'When Narhari himself was Shri Guru Dattatraya incarnate, why did he have another Guru?'

Shri Siddha, 'In former days Vashishta was the Guru of Shri Ram, and sandipani was the Guru of Shrikrishna, in the same way, Krishna Saraswati became Guru of Narhari and hereafter he was known as `Shri Narasimha Saraswati. In human life human customs are to be followed and so Narhari approached the well known aged Yati (sanyasi) Krishna Saraswati and accepted him as his Guru.'

Shri Shankar is the first Guru, Shri Vishnu the second, Brahmadev is the third. After these followed Vashishta, Parashar and Vyas, who was the incarnation of shri Vishnu. Thereafter Shuka, Goudpad, Govind-guru, Shankaracharya, Vishwarupvarya, Dnyanbodhgiriya, Giriraj, Ishwartirth and bharatitirth succeeded one after the other. Thereafter, Vidyaranya, Shripadmuni, Vityatirth, Malianand, Deotirth, Saraswatitirth, Saraswati Yadeovendra and his disciple was Krishna Saraswati. Such is the line of succession of Gurus.

Shri Guru Narasimha Saraswati was very much respected in Kashi for his deep knowledge of the Vedas.

After some time Shri Guru went to Badrinarayan with many followers. Talking a round of the Marugiri and seeing the holy places of Navakhand, Shri Guru came to gangasagar. He then went by the bank of Ganga and came to Prayag. A learned Brahmin `Madhav' saw him there. Shri Guru initiated him with sanyas and named him `Madhav Saraswati'. Later on Shri Guru had many more followers.'

Chapter 13 - Brahmin's Colic Pain Subsided

Namdharak :- 'Gurudev, Shri Guru initiated Sanyas to Madhav at Prayag. Please let me know what occurred later'.

Siddha - 'Shri Guru lived at Prayag for some days. He had may disciples there. These included Bal Saraswati, Krishna, Saraswati, Upendra Saraswati, Madav Saraswati, Sadanand Saraswati, Dnyanjyoti Saraswati and myself as seven chief disciples. He then visited holy places in the south and came to Karanjahim, he was invited door to door. The mother recollected that he was Shripad Shrivallabha and called herself fortunate. She told this to her husband when both requested him to liberate them from the worldly-sea. Shri Guru said, `If a person accepts sanyas his forty-two generations (21 Parental and 21 maternal) are liberated. Their issues have no fear of the God of death. You will see that you sons live for hundred years. Then you will go to Kashi, the holy place of liberation. There is no doubt about this.

Ratnai, his sister requested Shri Guru, `I am entangled in a family trap. Please take me out of this. I wash to do penance.'

Shri Guru - `Serve your husband and this will liberate you. One has to suffer as per one's fate. Females can win over this worldly sea only with the help of their husbands. Thinking the husband to be Shri Shiva, serve him. This is what the Vedas, Shastras and Puranas dictate.'

She further asked, `you know the past and the future also. Please tell me what is my future.'

Shri guru - `In the previous birth, you hit a cow with you legs, you made the neighboring couples quarrel amongst themselves, so you will develop leprosy for hitting the cow and your husband will leave you and be a Sanyasi.'

Hearing Guru - `You shall live amicably for some years. In old age your husband will accept Sanyas. When you have leprosy, you will see me. You come to Papvinashi on the bank of the Bhima river in the South. Nearby is the Bhima Amarja Sangam and Ganangapur. After bathing in the Papavinashi, you will be cured of leprosy.'

Shri Guru then went to Trimbakeshwar, the place of penance of Goutam Muni. Shri Shankar was pleased by the penance of Goutam who brought Ganga (Godavary) on the earth for the benefit of the people. Shri Guru traveled by the Bank of Godavery and came to Manjrika. A learned Brahmin `Madhavaranya' lived here. He adored `Narasimha'. Seeing that Shri Guru appeared just a `Narasimha', he bowed to him and praised him in Sanskrit. Shri Guru was pleased and he appeared before him in his divine form. Madhavaranya prostrated before him and chanted prayers. Shri Guru then blessed him.

Shri Guru then went to Brahmeshwar. Here a Brahmin suffered from acute colic pain. He was rolling in the sand of the river due to severe pain. He had to be on fast for several days. Whenever he dined he had severe pain. He was intending to give up his life by drowning himself in the river and thus getting rid of the acute colic pain. Knowing his intentions, shri Guru asked his disciples to bring the Brahmin to him. When he was brought before him, Shri Guru asked him, `Why are you committing suicide? This is a great sin. What is your misery?.'

Brahmin - `I am burdensome on this earth. I dine once in a fortnight or a month, but I have to bear a very severe colic pain. The body lives on food and if food cannot be taken how can this body survive?'

Shri Guru -`I shall give a medicine. You have a full meal today.' The Brahmin was much encouraged with Shri Guru's words. In the meanwhile the officer of the town came to the river for bath. Seeing Shri Guru, he bowed to him with reverence. Shri Guru inquired `May I know your name and whereabouts?'

The officer said, `I belong to Koundinya Gotra and am a Brahmin of Apastamb shakha. My name is Sayamdev. I come from Kanchi. I am serving here as a Town - officer of a Muslim Ruler for one year. I feel myself very fortunate to see thy holy self today. Sins are wiped off by seeing the Ganga, heat of the body subsides by seeing the moon and poverty is destroyed by the favor of a Kalpa-Taru. But by seeing thyself along, all these three miseries are wiped off and one gets all the four valours viz.

Sayamdev humbly expressed, `Gurudev, he dined yesterday after one month and subsequently he had severe colic pain. If he is given food today and if he dies, shall I not be held responsible for his death?'

Shri Guru - `I am giving medicine which should be fried in ghee and given to him. Besides give him food containing sugar and milk. Do not have any doubt in the mind.'

Sayamdev agreed and further requested Shri Guru to grace his home by his presence and accept alms at his house. Shri Guru gladly accepted his invitation.

Shri Guru, three Brahmins and other disciples came to Sayamdev. Sayamdev's wife Jakhai was a devoted wife. Both worshipped Shri Guru ceremoniously. They worshipped the disciples also. All had a happy dinner that day. The colic pain of the Brahmin disappeared instantly by the grace of Shri Guru. All were

wonderstruck to see this miracle. Shri Guru blessed Sayamdev saying, your family will flourish and devotion of Guru will be continued in the later generations of your family.

Chapter 14 - Muslim King favors Sayamdev

Sayamdev bowed to Shri Guru and said, `Gurudev, though you are Trimurti incarnate, due to our ignorance, you appear to us as a human being. In truth, you are all pervading. It is beyond our intellect to describe your greatness.

I am the servant of a Muslim King, who is very cruel. He invites a Brahmin every year and kills him. He has invited me to day. If I go to him, he will kill me, but as I have now seen your holy, how can he dare to kill me?'

Shri Guru placed his palm on his head and said, `you do not care a bit. You go to the king fearlessly. He will receive you well and send you back to me. Have faith in my words. I am here till you return and then I shall proceed further. You have been my devotee, you will live happily and have lasting wealth.'

Sayamdev went to the cruel Muslim King. He was reciting Shri Guru's name all the time. As soon as the king saw Sayamdev he turned his face and went inside. Sayamdev said to himself, `What harm a cruel king can do to one, who is blessed by Shri Guru? How can a serpent bite the kids of a garud? How can an elephant kill a lion? A Devotee of Shri Guru has no fear even from death'.

The Muslim king felt drowsy and had a sound sleep. He saw in a dream that a Brahmin was beating him. When he awoke and came outside, he saw Sayamdev. He came to him, fell at his feet and said, `you are my master, who called you here? You can go back happily'. Saying this he offered clothes and ornaments to Sayamdev.

Sayamdev soon returned to his place. He first went to see Shri Guru on the bank of the river. He bowed to Shri Guru and reported what had happened. Shri Guru again blessed him and said that he would now proceed Southwards.

Sayamdev folded his hands and said, `Now I shall not leave these feet. I shall also come with you. You only can liberate us from this worldly sea. Sagar brought the Ganga on this earth for the liberation of his forefathers. In the same way you have descended on the earth for our liberation.'

Shri Guru - I am going southwards for certain purpose. You shall again see me after 15 years, I shall be then staying near your place. You should then come to me with your family and children. You should live without worry. All your miseries and wants are wiped off now.'

Sayamdev offered clothes and ornaments to Shri Guru. Shri Guru came to Arogya Bhavani Vaijnath and lived there secretly.'

Chapter 15 - Principal Holy Places of Bharat

Shri Guru lived at Arogya Bhavani secretly because many persons approached him at any time. These included the good and bad, honest and dishonest, cunning, rich and poor, diseased men of all castes, cults, sex, and ages. Parshuram killed Kartikeya (Arjuna) and gave the earth in charity to the Brahmins. Still the Brahmins approached him and asked for more. So Parshuram lived in the sea secretly. Similarly Shri Guru sent all his disciples on pilgrimage and himself livd secretly.

The disciples asked, 'Gurudev, why are you indifferent with us. Vedas and Shastras say that- all the holy places are at thy feet? When Kalpataru is near us, why should we go elsewhere?' Shri Guru- As you are Sanyasis, you should visit different holy places and make your mind firm. I shall go to Shri Shailya in Bahudhanya Sanwatsar. You should come and see me there.

The disciples - one disobeying Shri Guru has to go to hell. So we go to the holy places as per your instructions but kindly tell us to which places we should go.

Shri Guru - Kashi is a famous holy place on earth. It is on the bank of Bhagirithi (ganga). You travel 60 yojans (yojan-2miles) by its bank and observe 60 Krishhra prayashchittas. Then go to Prayag (allahabad) and observe 120 Krichhras. There are 25 gram (town) on the bank of Yamuna and 40 on the bank of Saraswati. Take bath in the river daily. This is like performing a sacrifice. One attains Brahma in the end.

Travel by the tank of rivers as Varuna, Kushavarti, Krishnaveni, Vitasta, Sharaswati, Marudvriddha, Asikni, Madhumati, Payasvini, Ghritvati, Deonadi etc. At every place take bath and Prayashchitta. Even sin of Bramahatya is wiped off. Travel by the banks of Chadrabhaga, Revati, Sharyu, Gouthami, Vedika, Koushiki, Mandakini, Sahasravakra, Purna Bahuda, Aruna. Bath at a sangam confluence of rivers is like that of Prayag.

There are other holy places as Pushkar, Vairochani, Falgu, Tirth at Gaya, Setubandha, Rameshwar, Shri Rang Padmanabh, Purushottam, Nemisharanya, Badri Narayan, Kurukshetra, Shri shailya, Pitru Tirth,

Kedar, Koti. Narmada, Matrukeshwar, Kunj, Kokamukhi, Prabhas, gokarna, Shankh-Karna, Ayodhya, Mathura, Kanchi, Dwarka. Gaya, Shaligram and Shambalgram are the 7 cities giving liberation.
Traveling by the bank of Godavary gives fruit of doing Vajpeya sacrifice. Visit Bhimeshwar, Vajra sangam and Kush. Travel by the bank of Purna, Krishnaveni, Tungbhadra, Bhima. Visit Pampa saroval, Harihar, Pandharpur, Matruling, Ganagapur, Near Bhima Amarja-sangam. There is an Ashwattha on the Amarja and in the north is Varanashi, in the east are Papivashi Rudrapad, Chakratirth, Kesheodev, Vinayak, Kotitirth, Mammath, Kallwshwar. See Varada Malprabha sangam and Nivritti sangam.
When The Guru (Jupitar) is in the Sinha (leo) all the rivers have union with Bhagirathi. When guru is in Kanya (Vibro) bhagirathi comes in Krishna. Have bath in Patalganga and see Mallikarjuna. Baths at Kaveri sangam, Payaswini and bhavanashini are virtuous. See places like Samudraskanda, Sheshadri, Shri Rangnath, Padmanabha, Shrimat Anant, Trimamalla, Kumbhakonam Kanyakumari, Matsyatirth, Pakshitirth, Rameshwar, Dhanushkoti, Mahalakshmi at Kolhapur, Mahabaleshwar, origin of Krishna. Bahe, Narasimhadev at Kolegaon Bhuvaneshwari at Bhilawadi, Shrupali, Chhaya Bhagwati (Vishwamitra's place) Shweta Shring, whence Krince flows northwards, Kalyan etc.
A river is said to be in menses when she gets new rain water and so bath in the river is not desirable on that day.
All the disciples then bowed to Shri Guru and departed for visiting the various holy places.

Chapter 16 - Greatness of Shri Guru

Namdharak- when all the disciples went away on the pilgrimage who served Shri Guru?
Siddha- I was in a swoon of delusion. But your question has given rise to the Sun of knowledge. Shri Guru's life is like Kamdhenu. Shri Guru lived secretly at Arogya Bhavani near Vajnath. I was with him this time. A Brahmin came to Shri Guru, praised him and said humbly, `I am doing penance, but my mind has not become still. I am greatly appeased to see you, kindly tell me means to attain knowledge and liberate me.
The Brahmin further said, ` Gurudev, I had a Guru, He used harsh words and asked me to do undesirable service. He did not teach me logic, grammar, bhashya etc. He said that my mind is not still, so I left him in anger.'
Shri Guru-You are a fool, harming yourself and treacherous to Guru. You speak ill of Guru, how can you have knowledge? Why did you come to me leaving Guru, who is a Kamdhenu. By pleasing the Guru by service and giving respect to him one can know Vedas, Shastras and eight Siddhis (a boon to do particular miracles).
The Brahmin placed his head on the feet of Shriguru and asked, `gurudev, kindly tell me who is a Guru and how to serve him?'
Shri Guru- Mother and father are Gurus. Brahma, Vishnu, Maheswhar are Gurus. One serve his Guru with devotion. I narrate to you a tale in this connection.
Dhoumyarishi lived at Dhwarawati. He had three disciples; Aruni, Baid and Upmanyu. In former times, the Guru tested his disciples before giving knowledge to them. Dhoumys said to Aruni, `go to my field and fill it with canal water.' Aruni went to the field. The canal water was flowing with great force. Paddy was sown in the field which was on higher land than the level of the water. He placed stones to divert the water to the field. He then laid his body across the canal and thus half the flow of water entered the field. Even by sunset, as Aruni did not return, Dhoumya went to his field and called him loudly. He feared a serpent might have bitten or a tiger might have attacked him. Hearing the Guru's voice, Aruni came out of the canal and bowed to the Guru, and stood near him Dhoumya embraced with pleasure and blessed him saying `you will know all Vidyas. Go home get married and live happily'.
Dhoumya then said to Baid, `Go to the field, keep watch on the crop and when it is reaped, bring it home. Baid accordingly went to the field, and kept the watch day and night. When the crop was reaped, a cart with one buffalo was given to him. Baid placed the corn in the cart, yoked the buffalo on one side of the yoke and he himself pulled the cart on the other side. He could not draw the cart with the buffalo, still he drew it with much strain. The buffalo got stuck in the mud and could not go forward. So he alone drew the heavy cart. Subsequently his neck was strangled and he had to face great strain. In the meantime, Dhoumya came there and released him from the yoke. He embraced Baid an said, `you know Vedas and Shastras well.'
The third disciple Upmanyu was fat and dull Dhoumya asked him to take the cattle for grazing the forest. Upmanyu took the cattle to graze. At times, being hungry he would return early from the forest. The Guru

told him not to come from the forest till sunset.
The cattle would graze on the bank of a river Upmanyu would bathe, take alms from the Brahmins living nearby. Thus he satisfied his hunger. One day the Guru asked him, `How are you living?'
He said that he took alms and dined. Guru said, `How to you dine without us? Give the alms in the Ashram and again go to the forest.'
Upmanyu acted as directed by the Guru. He would give the alms in the Ashram. But as he did not get full meals at the Ashram he again took alms from some Brahmin houses and satisfied his hunger. When the Guru knew this. He angrily said, `Give both the alms in the Ashram.'
As directed, he gave both the alms in the Ashram. He was anxious now how to satisfy his hunger. He saw calves drinking milk of cows and much milk fell on the ground and was wasted. He held that milk in his hands and drank it.
After some days the Guru asked him how he was fat, He said that he drank the milk that fell while the calves drank the milk from the cows. The guru said, `you should not drink milk tasted by calves as this milk makes you dill.'
While remaining in the forest, he saw milk like paste coming out of the 'rui' plant. He held the milk in leaves and while he was drinking it, some drops thereof entered his eyes. Subsequently he lost his eyesight and became blind. Now he thought the Guru would be angry with him. He began to collect the cattle; but as he could not see, he fell in a well.
When Dhoumys knew that Upmanyu did not return by the evening, he went to the forest and called him loudly. Upmanyu responded from the well and informed him about his whereabouts.
Dhoumya came near the well and said to him with sympathy `Recite Ashwinikumar mantra'. After doing that, he got back his eyesight. He came out of the well, bowed to his Guru and stood by him. Dhoumya placed his palm on his head and instantly he had all the knowledge. Dhoumya said to him, 'Go home, get married and live happily. You will be well known. One of your disciples, Uttank will bring Kundal (ear ornament) and win the Shesh. He will advise King Janme jaya to perform sacrifice of the serpents and kill all the serpents in the sacrifice'
As stated, Uttank caused Janmejaya to perform the sacrifice in which even Indra had to come down along with Takshak (the king of serpents). This is all due to the greatness of Guru. He will liberate you. You should try to please him.
The Brahmin said, `gurudev, you have given me the right advice. As I have offended my Guru, how can I please him now? It is very difficult to appease the wounded heart. I would, therefore, leave this worthless body of mine,' saying this, he bowed to Shri Guru. Shri Guru realized his repentance and knowing his desires, Shri Guru said, `All your sins are wiped off now. Remember your Guru.'
The Brahmin folded his hands and prayed, `You are the Guru of all the world and incarnation of three great Gods. How can there be darkness after the rise of the Sun? You please protect me.'
Hearing this Shri Guru was kind to place his right palm on his head and instantly he had knowledge of Vedas, Shastras, Mantras etc. By the touch of the philosopher's stone, iron is changed into gold, similarly the Brahmin became learned. Shri Guru again asked him to go to his Guru.
The Brahmin went to his Guru. Shri Guru then went to Bhuvaneshwari near Bhilavadi and stayed under an Audumber tree on the bank of the Krishna secretly.

Chapter 17 - A Dull Brahmin boy Becomes Learned

Shri Guru observed Chaturmas living under the Audumber tree near bhuvaneshwari secretly. Still his name and fame spread in all the quarters.
Namdharak-Why Shri Guru lived secretly? Why did he observe anushthan and asked for alms?
Siddha-Shri Shankar and Shri Guru Dattatraya like to beg alms. Shri Guru roamed through holy places for protecting his devotees. People came to him and harassed him for trifles and hence he lived secretly. But though the Kasturi is hidden, its fragrance cannot be hidden, similarly brightness of Shri Guru could not be hidden.
There lived at Kavir a learned Brahmin who knew the Vedas. He had a dull foolish son. His parents died in his childhood. When he was seven, his thread ceremony was celebrated, but he could not do Sandhya and recite `Gayatri' mantra. Local Brahmins abused him saying, `your father knew Vedas and shastras; but you have spoiled his name. Your life is worthless. Chintamani is best among the beads, so is the knowledge for a person. A man is honored for his knowledge. A King is respected by his people; but even a king respects learned persons, as knowledge is wealth.'
The boy requested them to suggest means for his improvement. The Brahmins said, `you will have

knowledge in the next birth. You should beg for your maintenance in this life.'
The boy being dejected, went to a forest. He was thinking of giving up his life. In the evening he reached Bhilavadi. He took darshan of Bhuvaneshwari and sat at the door of the temple. Next morning he cut his tongue and placed it at the feet of the goddess and said, `If you do not be kind with me. I shall even offer my head at your feet.'
That night he had a dream in which Devi appeared before him and said, 'Oh Brahmachari, why are you getting angry with me? There is an Avatarik Purusha sitting under an Audumber tree on the bank of the Krishna. Go to him. He will fulfill your desires.'
He woke up and at once ran and crossed the river. He rolled at the Guru's feet and started praising Him. Guru was pleased with him, blessed him and put his hand on his head aas Varad Hastha. At once the boy got knowledge and enlightenment. He also got his tongue back.
If a crow has a dip in the Manasa-Sarovar it will become a Hamsa (swan). So also he who touches Guru's feet will acquire all knowledge. Guru is Almighty. His glory needs to be sung.

Chapter 18 - A Poor Brahmin Gets Wealth

Varuna Sangam is known as Kashi in the south. Shri Guru came here from bhilavadi and stayed near Panch Ganga sangam for 12 years. Shiva, Bhadra, Bhogavati, Kumbhi and Saraswati are the five rivers. This is a famous holy place like Kashi and Prayag. There is a temple of amareshwar and an Audumbar tree as a Kalpataru. Sixtyfour yoginis lived here. There are 8 holy places in the neighborhood. They are Shukla Tirth. Papavinshi, Kanyatirth, Siddha Varad, Prayag Tirth, Shakti Tirthm Amar Tirth and Koti tirth.
Shri Guru lived under the Audumbar tree here. He would go to Amarpur for alms. In Amarpur lived a Brahmin knowing Vedas. He had a devoted wife. He had a sem creeper at his door. When he could not get sufficient corn he would live on the boiled seems. He adored Shri Guru with devotion. He invited Shri Guru for alms one day. After taking the alms Shri Guru blessed him saying that his poverty was wiped off. While leaving the premises, Shri Guru cut the root of the sem creeper. Seeing this the Brahmins's wife bitterly saying `our means of livelihood are lost.' The Brahmin tried to console her saying, there must be some good intention of shri Guru in cutting the root of the sem. It is our good fortune that Shri Guru in cutting came to us for alms. Do not blame Shri Guru who blessed us. He will protect us.
The Brahmin took away the leaves of the creeper from the courtyard and while digging to take off the root of the creeper, he found a vessel full of coins. He told this to his wife ho was much pleased and now repented for blaming Shri Guru. Both then went to shri Guru and worshipped him with devotion and reported what had occurred.
Shri Guru said, `Do not tell this to any body, else the wealth will be destroyed, you shall live happily with your sons and grandsons.'

Chapter 19 - Greatness of Audumbar : Ganganuj's Poverty wiped off.

Namdharak : 'Leaving other holy trees why Shri Guru lived under the Audumber tree? Greatness of Ashwattha is described even in the Vedas, Why then he preferred Audumbar?'
Siddha : 'Shri Vishnu took Narasimhawatar to kill the demon Hranyakashyapu. He tore the belly of the demon by his nails, took out the intestines and put them around his neck as a wreath. Narasimha's nails were filled with strong poison and so caused great heat in his body. Shri Lakshmi took Audumbar fruits and thrush Narasimha's nails in them. The poison and the heat of the body subsided and Lakshmi and Narasimha were pleased. So they blessed the Audumbar tree, `You shall always bear fruits and people will worship you as the Kalpataru. Strong poisons will be subsided even by your sight and sterile women will get issues if they worship you with devotion.'
Audumbar is a Kalpa-Taru in KaliYuga, hence Shri Guru lived under it Brahma, Vishnu and Mahesh live here in the form of shri Dattatraya. When Shri Guru lived here, 64 yoginis used to come to him at midday and take Shri Guru to their place under the waters of the river, worshipped and offered him delicious food and Shri Guru would return to his place under the Audumbar.
Brahmins wondered how this sanyasi lived along under the Audumbar, as he did not go in the town to anybody for alms. Some Brahmins kept a watch but at midday they got frightened and so they gave up the idea.
Ganganuj was a farmer who had his field at the river side. At midday he saw that 64 yoginis came out of

the river, bowed to Shri Guru and took him to the river. A passage was created for him by the bifurcation of the river water. After some time Shri Guru returned by the same passage. Next day Ganganuj also followed Shri Guru when he was being taken by the yoginis. He saw that there was a nice place with buildings of precious stones, and there was a high and well decorated throne. Shri Guru was seated on the throne. He was duly worshipped, had Arati and was Shri Guru saw Ganganuj. Shri Guru asked him. `How did you come here?' He replied, `I came here to see Thy holy self.' Saying so, he bowed to Shri Guru, who said to him, `Your miseries are wiped off. Your desires will be fulfilled. Do not disclose to anyone whatever you have seen here. Else you will lose all instantly.'

Then Shri Guru came to the Audumbar with him. Ganganuj came to his fields and found a treasure. He got knowledge also. He served Shri Guru with his wife and children with more devotion thereafter.

Om Magh Poornima Ganganuj said to Shri Guru `It is said that bath at Kashi and Prayag is very virtuous. How can this be possible for me?

Shri Guru said, `Panch Ganga Sangam is like Prayag, Jugul is Kashi and Kolhapur is like Gaya. If you wish to see Kashi-Prayag I shall show it to you.'

Shri Guru was sitting on a tiger skin. He asked Ganganuj to shut his eyes and to hold the hind part of the skin firmly and they instantly reached Prayag in the morning. After having bath they went to Kashi at midday. They had darshan of Kashivishweshwar and went to Gaya in the afternoon. They returned to Audumbar by the same evening.

Shri Guru now thought of leaving the place. 64 Yoginis requested him, Why are you leaving us? All our miseries are wiped off when we see you.'

Shri Guru smiled and said, `I am always at this Audumbar. You live here happily. Amarpur is also my dwelling place. Those who worship you, this Audumbar and the Padukas here, all their desires will be fulfilled, and they will get four purusharthas. One who takes bath at Papvinashi, Kanya and Siddha Tirthas, worships the Audumbar and these Padukas for seven days, even if his wife is 60 years old and sterile. If one recites a mantra, under this Audumbar with a pure mind, it will be a great virtue. One lakh rounds of this tree will wipe off leprosy and one's body would be bright as gold. Such is the significance of this place.'

Saying this, Shri Guru came to Gangapur on the bank of Bhima.

Chapter 20 - A Brahmani Relieved from Brahmahatya and gets Issues.

Gangahar, a Vedic-Brahmin lived at Shirol. His wife was devoted and good-natured. But the misery was that she had no children. She got issues but they all died after birth in the childhood. She got issues but they all died after birth in the childhood. She observed fasts and vratas, but they bore no fruit.

Some Brahmins said, `This is due to the sin of the previous birth. Those who commit abortions become sterile. Those who kill a cow or a horse and take other's wealth, have no issues in the next birth.'

One Brahmin told her `You took some money from a Brahmin of Shounak Gotra. He asked you to pay the money many times and at last he committed suicide. He spirit does not allow your issues to live.'

The Brahmin was very sorry to know this. She requested the Brahmin to suggest means to get relief from the spirit trouble.

The Brahmin said, `After the death of the Brahmin his death rituals were not performed. You go to the bank of Krishna, observe fast for one month, bathe in the Papvinashi and worship Audumhar for 7 days, do abhishek to Shri Guru, bathe in the Kamya Tirth and give Rs.100/- to a Brahmin of Shounak Gotra and observe the death rituals of the Brahmin Then Shri Guru will protect you.'

The Brahmin said to her, `Shri Guru lives at the Audumbar. He protects his devotees from all the miseries. You spend money as per your circumstances on the advice of Shri Guru.'

The Brahmini went to the place. Bathing in the Papvinashi, she took rounds of the Audumber. Bathing in the Kamya Tirth she worshipped Shri Guru and observed fast. After 3 days the Shounak Gotra Brahmin came in her dream and began to thrash her. She took shelter of the Audumbar tree. Shri Guru appeared and asked the Brahmin why he was beating the Brahmani. Hearing what the Brahmin told, Shri Guru said, `If you harass my devotee, I shall punish you. Accept whatever this Brahmani offers to you and leave her. Mind if you again harass her.'

The Brahmin's spirit bowed to Shri Guru and said, `It is my good fortune that I could see you. I shall act as per your order. Kindly liberate me.'

Shri Guru told the Brahmini, `You give the money you have, in charity in the name of the Brahmin's spirit, `Shri Guru told the spirit. `After the rituals of 10 days, you shall be free from this life.'

When the Brahmani had worshipped the Audumbar for 7 days, Shri Guru came in her dream and said, `All your sins are wiped off. You will now have sons and daughters. Who will have long life.'
She acted as asked by Shri Guru for 10 days. Her sin of Brahmahatya was wiped off and the spirit of the Brahmin was liberated from the spirit life. On the last day Guru appeared in her dream and placed two coconuts in her sari and asked her to do the last function (Udyapan) of her vrat.
The Brahmin couple worshipped Shri-Guru with devotion. Shri Guru appeared before them. The Brahmin got two sons in course of time.
Thread ceremony of the first son was duly celebrated. Chout (shaving the hair on the head) ceremony of the second was to be performed; but the boy fell sick due to tetanus and died on the third day after great suffering. The parents began to weep in grief.
The Brahmani said, `Shri Guru, you are the donor of true and real things. I believed in your words. How did this happen? Due to the sin of Brahmahatya I took your shelter. Due to the fear of a tiger a cow goes to a Muslim and he kills the cow. Similar has been my case.
Next morning the Brahmins of the place tried to console her and demanded the corpse of the boy for funeral; but she held the corpse of her son at bosom and refused to give it and said, `Burn me also with this corpse.'
The Brahmins said, `Does mother give her life with that of a son? How foolish you are! Besides, to commit suicide is a great sin'. It was afternoon; but she did not part with the corpse. In the meantime a Sanyasi came there and began to advise her.'

Chapter 21 - The Dead Child Became Alive

The Sanyasi said, `You are mourning in vain. He who has come to birth, in this world has to die. How long can last the foam or a bubble in the water. This body is made of five principles and when they are separated, the body also perishes. Satwa, Raj and Tam are the three qualities of those principles. Satwa begets god, Raj begets human being and Tam begets demon. Man does good and bad actions and accordingly he gets enjoyment or suffering in the next birth.
Being deluded by affection and agreed, men have pleasures or miseries. They are dependent on the actions of the previous birth. Even Gods and Rishis have to suffer. Only is not grieved at death.
When a female is pregnant, in the beginning the fetus has no shape; but it develops and comes to birth and it is therefore evident that it will perish one day. A body is like a bubble in the water. Some die in childhood, some in youth and some in old age as per actions of the past life. But due to affection, it is said that she is the mother. He is the father, son, wife, friend and so on. The body appears to be clean; but it is full of flesh, blood, urine, filth etc.
As one comes to birth one's enjoyment and suffering are destined. No one has won victory over death. One sees treasure in dream but of what use can it be in practical life? You had many lives in different yoins i.e. species e.g. animals, birds, worms, human being etc.; but how many of these can you recollect? If you had been a human being can you tell me whose wife or daughter you had been? If you cannot know this, why do you mourn saying `my son.'? You give the corpse to the Brahmins for funeral.'
Hearing the advice of the Sanyasi, the Brahmani said, `You have advised me but I am not satisfied and if the fate is unchangeable, why one should adore God? If iron is not transformed into gold by the touch of Paris (Philosopher's stone) what is its significance? Being unfortunate, I adored Shri Guru. If one has fever, one goes to a physician and seeks relief by his medicine.
Shri Narsinh Saraswati is the incarnation of Tri-Murti (Three Gods). He blessed us by giving us sons with long lives. How can it be untrue? In the circumstances, why this calamity should befall me? Therefore I have decided to give up my life.'
Hearing her decision, the Sanyasi said, `Shri Guru has blessed you to have sons having long lives and still your son has died, then you should better go to the place of audumbar with your dead child.'
Being encouraged in this fashion, she tied the body of her son at her back and came to Audumbar. She dashed her head on the padukas and began to mourn. As the night was approaching the Brahmins again asked for the dead body, but she refused to give. The Brahmins said `the body will emanate foul odor tomorrow and then she will have to give it.' Saying this, they went home. Only the parents remained there. Later on after midnight the parents fell drowsy and got a nap due to exertion.
In her dream she saw a person with vibhuti marks on the body, a wreath of rudraksha round the neck, a Trishul in the hand and a tiger skin on the body. He said to her, `Why are you blaming me and mourning? What ails your son? Saying so he applied bhasma or vibhuti to the forehead of the son, opened his mouth and blew air into it by his mouth. Thus oxygen was infused in his body. The result was that the boy began

to move his limbs and came to life.
At first sight she was frightened. She thought that one sees in one's dream whatever is in one's mind. But as she awoke she found that the boy was making movement and his body was warm. At first she placed the boy away out of fear but the boy sat and asked for something to eat as he was hungry. She took him to her breast. Milk came out profusely from the paps. Then she gave up fear and was delighted. She aroused her husband. Both bowed to the Padukus of shri Guru and prayed, `Kindly forgive us for our harsh words.' They took rounds of the tree and went for bath.
After bath they washed the blood on the Padukas and worshipped them with great devotion. By this time it was morning. The Brahmins came there again for the funeral, but they were wonderstruck to see the child alive. All were glad to see this miracle and praised the greatness of Shri Guru.

Chapter 22 - An old, barren buffalo gives milk

Shri Guru was staying at the Sangam and used to go to Gangapur for alms. There were about a 100 Brahmin families in Gangaur. Amongst them a poor Brahmin lived with his devoted wife. He had an old barren she buffalo, Putting a rope in her nostrils, she was hired for carrying load, earth and other articles. He lived on the petty amount of the hire thus received.
One day Shri Guru came to this Brahmin at midday for alms. Other Vedic Brahmins said, `We have good delicious food at our houses. Still Shri Guru preferred to go to this poor Brahmin They felt sorry. Shri Guru wished to do parmath without discretion of rich or poor. Shri Krishna went to stay with Vidur instead of King Duryodhan. He accepted simple, coarse food at Vidur's house. Similarly Shri Guru loved satvic persons more. Even bad fate was changed by the favor of Shri Guru.
It was the month of Vaishakh and so the heat of the Sun was terrible. When Shri Guru came to the Brahmin's house, he had gone out. His wife bowed to Shri Guru and offered : him a seat. She said, `My husband will soon return with corn. Kindly wait for a while.'
Shri Guru: `There is a she buffalo at yours. Then why do you not give me milk?'
Brahmani: This she buffalo is old and has no teeth. Moreover she is barren from birth. So we use her for hire and have put a rope in her nostrils. We live on the petty amount of hire.
Shri Guru: You are not telling me the truth. Go and take out milk and give it to me now.
When shri Guru talked in this fashion, the woman took a pot and went to the she buffalo and began to milk her. When two pots-full of milk were obtained, she was surprised and believed that he was not an ordinary sanyasi, but was an incarnation of god. She boiled the milk and respectfully offered it to Shri Guru. Shri Guru was pleased and said, `Lakshmi will live at yours incessantly.' He then went to the Sangam.
When the Brahmin returned, he learnt what had happened. He said to his wife, `Our poverty is now wiped out. Let us go to Shri Guru.' They both went to the Sangam and worshipped Shri Guru with devotion. As blessed by Shri Guru, the Brahmin had a son, daughter, wealth and long life and they lived happily.

Chapter 23 - Liberation of Brahma-Rakshas Establishment of a Math at Gangapur

Next day some people came to the Brahmin to take his she buffalo on hire. The Brahmin said that he would not give her as she was giving milk. He showed to the people the two pots of milk she was giving. She was barren till yesterday and she had never been pregnant. Yet she was giving milk. All were surprised to see the miracle. The news spread all over and the chief officer of the town also came to know about it. He came to the Brahmin and asked him about the miracle.
The Brahmin said, `This miracle has occurred due to the blessing of the Sanyasi living at the Sangam. He is an incarnation of God. He came for alms at midday yesterday. As there was no corn at home, he asked to give him milk as alms. My wife told him that the she buffalo was barren. The Sanyasi was angry and he asked her to milk the buffalo in his presence. It was really wonder that the buffalo began to give milk from that time. She has become a Kamadhenu for us.'
Hearing this, the Gramadhipati with his wife and children and other men went to the Sangam to see the Sanyasi. He bowed to him and began to praise him. Sri Guru asked him about his intention of coming there. The officer said with folded hands, 'Instead of living in the jungle, Swami should establish a math and live in the town and guide us in spiritual life from time to time. I will build the math for you.'
Sri Guru thought that it was time to disclose Himself to the society. He therefore agreed to the proposal. The officer seated Sri Guru in a palkhi (palanquin) with respect and took him to the Ganagapur to the

accompaniment of music. All the people of the town came for Guru's Darshan and worshipped Him. They praised Him with the words, 'Hail, Oh Lord, Victory to You.' The Swami reached the South Gate of the town. There was a Peepal tree there in which a ferocious demon was living for a long time. He had been very cruel in his previous life. All houses around the tree had been destroyed. But when the demon saw Sri Guru coming in the procession he ran towards him, bowed at His lotus feet and said, 'Oh Guru, redeem me. Your Darshan has destroyed all my bad qualities.' Guru said, 'Go to the Sangam immediately, take a bath in it, then your sins will be washed away and you will get liberation.'
The demon then took a bath in the Sangam, returned and bowed at Guru's feet. Sri Guru placed his hand on the demon's head and blessed him. Thereupon the demon changed into a human being and was liberated from his curse. During Sri Guru's Smaran he left the place. All those who saw this incident said, 'Oh Guru, you are not a mortal being. You are a manifestation of Dattatreya Himself. Victory to You. Oh Sri Guru Deva Datta.'
As promised, the Gramadhipati built a math for Sri Guru and worshipped Him every day with devotion. Sri Guru went to the Sangam every day for Anushthan. The Gramadhipati took him there in a palanquin and went with Him. Thus Guru's fame spread far and wide, and with the touch of His lotus feet Gannagappur became a Punya Kshetra, a holy place of pilgrimage.

Chapter 24 - Trivikram bharati Sees Vishwaroop of Shri Guru

Kumasi is a village near ganagapur. Here lived Trivikram Bharati, who had studied three Vedas. He was a devotee of Shri Narahari, Hearing the name of Shri Guru, he said, 'Such kind of high living does not become a Sanyasi.' He criticized Shri Guru in this way.
Shri Guru asked Gramadhipati to arrange for going to Kumasi. Elephant, horses, pageantry and musicians were gathered. Shri guru was seated in a palkhi and a grand procession started towards Kumasi.
As usual trivikram was worshipping Narahari in his mind. But he could not see the shrine of Narahari in mediation. He saw all the persons were sanyasis with sticks in hand and having the appearance of Shri Narahari. He was amazed. He fell flat before the procession praying 'You are Trimurti God, Guru of the universe. I could not know you due to my ignorance. Kindly disclose yourself in your real form. You are all-pervading Narasimha Saraswati. I see here that all are yatis having the same appearance. I cannot recognize you and bow to you. I have committed many sins but I have been doing you `manaspuja' daily. It seems that it is bearing fruit today, and I have the pleasure to see thyself. You have descended for the liberation of the ignorant persons like us. So kindly show me your real hallowed form.'
Being praised by Trivikram in this way, Shri Guru appeared before him in his real form in the procession. Shri Guru said to him, `You have been criticizing me and have called me a pretender. Just tell me who is a pretender.'
Trivikram said, `Kindly pardon me. Wipe off my ignorance. I am sinking in the sea of ignorance. Give me a lift in the boat of knowledge and take me with you. Shri Krishna showed Vishwaroop to Arjuna. Similarly you have favored me by showing your universal form. Oh guru of the Universe, your greatness cannot be fully described by people like me.'
Shri Guru: `You have known the Paramartha. You will not have any birth hereafter.' Blessing Trivikram Shri Guru returned back to Ganagapur.

Chapter 25 - Impudent brahmins vanity

There was a cruel Muslim king in Vidura. He used to call the Brahmins, ask them to recited Vedas and explain their meaning. He would then give money to such Brahmins. He would say that if Brahmins kill animals in sacrifices, then why should they blame us for killing animals?
One day two Brahmins, knowing three Vedas, came to the king and said to him, `If there are any learned Brahmins in your city, call them to discuss with us on all the four Vedas.
The king inquired, but no learned Brahmin came forward to discuss with these Brahmins. They decided to visit other places in the country and discuss. Vedas with Brahmins and obtain victory certificates from them.
In course of time they came to Kumasi and invited Trivikram Bharati for discussion or else demanded a certificate for victory.
Trivikram bharati humbly declined to discuss. But due to their persistence he said, `My Gurudev resides at Ganagapur. Let us go there. You will be given certificates if necessary.'
Trivikram Bharati and two Brahmins came to Ganagapur. Trivikram bowed to Shri Guru and told him why those Brahmin had come there .

Shri Guru asked the Brahmins' `Why do you want to discuss? We being sanyasis do not give any importance to victory or defeat. What will you gain by such discussion?'
The Brahmins said, `We have roamed all over the country and have won victory everywhere. Here we have several certificates of victory. Hence you and Trivikram can both discuss with us.'
Shri Guru: `Vanity results in destruction. What was bali's fate? What did Banasur gain? Ravana and Kauravas have also perished. Even Brahma and others do not know all the Vedas. So think over again and give up the idea of discussing.'
Still he impudent Brahmins insisted to have a discussion.

Chapter 26 - Vedas Analyzed

Shri Guru said, `Even rishis had to take great pains to learn Vedas. In KaliYuga the span of life being short, it is impossible to learn all the Vedas completely.'
Bharadwaj asked Brahmadev to teach him the Vedas. Brahmadev showed him three heaps of Vedas, which appeared as huge as hills. Bharadwaj was stunned to see them. He then requested Brahmadev to give as much of the Vedas as he could learn. Brahmadev gave him three handfuls of Vedas. He could not study even these. Mantras of the three Vedas were separated, which formed the fourth Veda-Atharva Veda.
Vyas, the incarnation of Shri Vishnu, taught these four Vedas to his four disciples. He narrated rigweda to `Pail'. It was tall and of a prominent neck. It had a sharp sight and was as bright as the Sun. It's Gotra was Atri, it's God. Brahma, it's Chhand (metre)-Gayatri and Upaveda Ayurveda. It has 5 parts and 6 Brahmans and Arans.
Vyas narrated `Vaishampayan', the second disciple, Yajurveda, which is full of rituals for different sacrifices. It was 5-Ranti tall. It's Gotra was bharadwaj, it was thin and its Chhand was Trishtup. Its God was Mahavishnu. It was also as bright as the Sun and its Upaveda was Dhanurveda. It has 86 parts.
Samveda is the third Veda, which pleases by its music. Vyas narrated this to `Jaimini' his third disciple. It is 6-Ratni tall, calm and controlled. Its lips are red, and a has a stick in its hand. Its Gotra is Kashyap, Guru is Rudra, and chhand is Jati. Its Upaveda is gandharva. It is divided in many parts.
Highly learned Vyas narrated `Sumantu,' his fourth disciple, the fourth `Atharvaveda'. Its God is Devesh, Gotra is baijan, chhanda is Swachhanda and Upaveda is Astra Shastra. It has 9 parts and 5 kalpas.
No one can know all these four fully. Knowing only a part of the Vedas, how do you say you know all the Vedas?
Due to knowledge of Vedas, Brahmins were highly respected in the past. They were called Gods-of-the-earth-Bhoosur. Even kings worshipped them. Three great gods were under their control due the strength of the Vedas. Indra and other Gods were afraid of the Brahmins as they could turn a straw into a mountain and a mountain into a straw. Shri Vishnu also requested the Brahmins.
In KaliYuga the Brahmins have given up the Vedic-path and so their power is lot. They serve lower classes, sell Vedas. Though there are several parts of the Vedas, many parts are lost.
You say that you know four Vedas, but do you know the end of any Veda? So do not persist for discussion. Better you go away from here. Do not waste your lives in vanity.'
The impudent Brahmins could not appreciate Shri Guru's advice and they still said, `Either discuss with us or give us a certificate to that effect.'
Shri Guru was enraged to see their attitude. He said, `Let it be as you desire. Just is a rat cuts the sides of a box of a serpent or a butterfly jumps on a lmap, you are digging your own grave.'

Chapter 27 - Harijan Becomes A Learned Brahmin

Shri Guru saw a man passing by. He asked his disciples to call him. He was a Harijan. He bowed to Shri Guru and prayed for liberation.
Shri Guru gave a stick to a disciple and asked him to draw seven parallel lines. On doing this shri Guru asked the Harijan to cross a line. The Harijan crossed the first line and Shri Guru asked him who he was. He said he was a Kirat. On crossing the second line, he had more knowledge. On crossing the third he said he was a gangasut i.e. a boatman. On crossing the fourth he became a Shudra. On crossing the fifth he became Somdatta Vaishya. On crossing the sixth he was a Kshatriya named godavary. On crossing the seventh line, he said, `I am a Brahmin. I know Vedas, Shastras, Vyakran and my name is Adhyapak (Teacher).
Shri Guru said, `These two Brahmins have come to discuss Vedashastras. You may discuss with them' So saying he asked him to apply enchanted vibhuti to his body due to which he looked more bright.

Seeing this miracle, the Brahmins began to tremble with fear and started getting pain in the heart. They fell on the feet of Shri Guru and said, `We are great offenders. Kindly forgive us and liberate us. You are incarnation of three Gods and Guru of the world. Your greatness is indescribable.'
Shri Guru said, `You have harassed Trivikram Muni and have committed many other offenses' You will become brahma-rakshasas and have to suffer for your sins.'
The Brahmins again entreated, `How shall we be free from this worldly sea?'
Shri Guru : 'You shall be Brahma-Rakshasas for twelve years. Shuknarayan, a Brahmin will come and advise you and then your sins will be wiped off and you will be liberated. You go to the river now.' The Brahmins went to the river. They had severe heart-pain and they died, They lived as Brahma-Rakshasas and after twelve years they were liberated.
The Harijan Brahmin said to Shri Guru, 'I was a Brahmin, then how was I degenerated? What sins had I committed? Kindly enlighten me.'

Chapter 28 - Advice of Karma Vipak to the Harijan

Shri Guru said, `I will tell you the account of your past life. One gets birth as per one's good or bad actions. If Shudra enjoys with a Brahmin woman he becomes a chandal. Brahmins and persons of other castes are degenerated if they lead a faulty life.
One who leaves his parents or Guru and goes elsewhere and who forsakes his wife, becomes a chandal. One who adores other deities, leaving one's family god, who speaks a lie, who kills animals, sells his daughter, takes Shudra's food, sells horses, enjoys with Shudra women, sets fire to the forest, separates a cow from its calves, rides on an ox, becomes a chandal.
A Brahmin after going to a holy place, does not bathe there and does not observe six Karmas, his first wife being alive, marries with another and forsakes the first, who enjoys with widows, becomes degenerated. Similarly one who breaks tanks and wells, causes split in Brahmins' houses, enjoys with wives of master, Guru or a friend, takes meals in the evening, runs away from the battle field leaving the master, tells vedas to shudras, does not observe shradha, (anniversary of parents etc.) speaks about one's virtues, administers medicines without knowing the pulse, censures Hari and Har also gets birth in a chandal family.
One who learns mantras from shudras, mixes water in cow's milk, becomes a dog. One who criticizes Vedas, disrespects. Brahmins, suffers from stone in the bladder. One who causes abortions of women, becomes neutral and even if he has issues they do not survive.
One who steals gold, suffers from syphilis, he who steals book becomes blind. One who steals at his friend's house, suffers from glands in the neck. A thief of food articles suffers from tumor. One who takes away other's wife, becomes a Brahma Rakshas. One who takes away money offered to god becomes a leper. One who takes away money offered to God becomes a steals cow's milk becomes a leper.
The bad results of adultery are given in Shantiparva of Mahabharat. One who embraces other's wife, becomes a dog for 100 lives and then a serpent. One who sees the vagina of other's wife becomes blind. One who enjoys with a friend's wife or maternal aunt, becomes a dog If a Shudra enjoys with a Brahmin woman, both will become worms.'
Hearing this Trivikram asked, `If one has committed a sin, how can it be wiped off?'
Shri Guru: `If there is real repentance, the sin is wiped off. Prayashchittas (Puritive acts) are given in `Karma Vipak' as follows. Take Brahmadand. Give cow with ornaments in charity to a Brahmin. If this is not possible give money. If the sin is minor then giving of a gold coin will suffice. If a man and his wife both have committed a sin both should take Prayashchitta or recite `ayatri' mantra ten thousand times or feed 12 Brahmins. `Gayatri Krichhra' `Prajapati Krichhra' means to take meal once a day or take `madhukari' (food alms taken at Brahmins) and have fasts for 3 days, mild sins are wiped off by this act.
In `Ati Krichhra' take 15 morsals of food in the morning and 12 in the night or take eight morsels of madhukari food each in the morning and in the night. Take ghee for 3 days and milk for 3 days, live only on air for 3 days and then only milk for 3 days and then take only milk for 21 days. A weak person can observe fast taking ti, gur, parched paddy (Lahi). In `Parna Krichhra' water in which leaves of certain trees are dipped, is to be taken. One should declare one's sin in meeting openly. `Tirth Krichhra' means to go to a holy place, take bath and recite Gayatri mantra for twelve hundred times. All sins are destroyed by doing this. Bath at Setubandh wipes off sin of killing a child in womb. Recitation of a crore of Gayatri mantra wipes off even the sin of a Brahmahatya.
Pavmansukta, Indra mitra, Shunah shep, Apamadhya, Tadvishnoh, Purushsukta from the Vedas will wipe off sins if recited daily. Taking of Panch Gavya (mixture of 5 things i.e. Cow's milk, curds, ghee, cow's

urine and dung) after repentance, destroys sins committed due to ignorance.
Brahmahatya, drinking, enjoying with guru's wife, theft of gold and cooperation in these crimes are the five great sins which are destroyed by the favor of Shri Guru'.
Shri Guru told the Harijan, `You were a Brahmin but you disregarded your parents and therefore, you have become a chandal. You bathe at the sangam for a month and your sins will be wiped off'.
The Harijan said, `A crow becomes a Rajhansa on going to the Manas lake, similarly I have been pure by your sight (darshan). How can the iron transformed into gold by the touch of paris (Philosopher's stone) be iron again ?' Assimilate me now amongst the Brahmins'.
Shri Guru smiled and said, `You are born in a low caste. How can you be a Brahmin without change of the present day? In the former times, Vishwamitra was born as Kshatriya, by penance he called himself a `Brahmarshi'. Indra and other gods said, `If our guru Vashishta calls you `Brahmarshi' we shall follow his verdict.' Vashishta did not address Vishwamitra as `Brahmarshi' Vishwamitra was enraged and he killed 100 sons of Vashishta and came to eat the flesh of the corpse. Thus the bhasma touched the dead body of the Brahmin He being a sinner, was being taken by the Yamadoots. But as his body had the marks of bhasma, Shivadoots also came to carry him to Shiva's place. The Shivadoots attacked the Yamadoots, who then left the Brahmin's corpse and complained to Yama, who came to the Shivadoots and angrily asked them. 'Why did you take that sinful Brahmin from my men?' The Shivadoots told him, 'The body of the Brahmin and marks of bhasma on it and so as per Shiva's orders we are taking him to touch the body, with marks of Bhasma.' Being satisfied Yama then went away.
Brahma rakshas said, `When I was the king, I had constructed a tank in a forest and had given some land to the Brahmins. So as told by Yama, I had the fortune to see you in this 25th life. Kindly tell me how bhasma is to be applied and liberate me from the cycle of births and deaths.'
Vamandev said, `Shri Shankar had gone to Mandrachal along with his Rudragan. Indra, Brahmadeva, Vashishta, a, Yaksh, gandharva and Rishis also had come there to see Shri Shankar. Who was seated on a beautiful throne, having seven back grounds, all very bright and made of precious stones. He had the Moon on his forehead, locks of hair on his head, Takshak on one ear and Vasuki on the other and wreaths of serpents around this neck. He had trishul in one hand, Damaru (drum) in the second, sword hands, held different weapons. He was sitting with Parwati devi, who was wearing rich clothes and ornaments.
Sanatkumar requested Shri Shankar to tell some means by which one could attain all the four Purusharthas.
Shri Shankar said, 'have tripundra (3 lines) on the forehead and apply bhasma on the body. This will destroy all the sins, such as taking the wealth of others, enjoying with others, wives, cajoling, giving false witness, stealing of cow, land, gold or till, selling milk, flesh,salt and doing adultery etc. and after death one goes to heaven.
Vamandev gave enchanted Bhasma to the Brahma Rakshas who applied it to his body and had tripundra on his forehead. He was at once transformed into a celestial person and a plane descended to take him to the heaven.
Though Bhasma has much greatness, the greatness of Shri Guru is still more and so due to the favor of Vamandev the Brahma Rakshas was liberated.'

Chapter 29 - The Great Power of Bhasma

Trivikrama bowed to Sri Guru and asked. 'Oh Guru, how did the Chandala get knowledge. And how did it vanish after the bath?'
Sri Guru said,'He received knowledge when I sprinkled Vibhuti, the sacred ashes on him. His knowledge disappeared when the ashes disappeared. One who applies Vibhuti will become pure and whole and get knowledge of Brahman.' Then He narrated a story:
In Krithayuga there was a Mahayogi named Vamadeva. He used to apply Bhasma to His body. He was without pride and desire. Once He wandered into a forest named Krauncharanya. There a demon came to eat Him. But as He held Vamadeva, some bhasma on Vamadeva's body rubbed off onto his body. As a result, the demon's sins were washed away and he received enlightenment. 'Oh, Trivikrama, one's sins are washed away on one's coming into contact with a person of good character and integrity.'
The demon bowed to Vamadeva and prayed for redemption. Sri Guru asked the demon about him. The demon said,"Now I remember my 25 previous births, before which I was a king named Durjaya. I was a wicked king, harassed my citizens, including women, and drank alcohol. Due to all this I had to go to hell and become a ghost for a hundred years. Then I took birth as a dog, a jackal, and other animals. I was tired of all these births. Then I became a demon. Although I eat so many animals, I am still hungry. So I

came to eat You. But the contact with Your body has washed my sins away. I have attained peace and acquired knowledge. Oh compassionate one, redeem me, and explain to me how I attained knowledge due to contact with the Bhasma on Your body.'

Vamadeva said, 'The power of Bhasma is great and limitless. You touched my body on which I had applied the sacred ashes.' With these words he put the power of the Shiva mantra into the Bhasma and gave it to the demon to apply.

The demon said, 'Oh Sri Jagadguru, I met You due to my good deeds in my previous birth. As a king I had built a water tank, and gave lands and cows to Brahmins,so now I have been rewarded. I have been purified.' With these words he applied Bhasma to his body. On doing so he immediately got a heavenly body.

Vamadeva was an incarnation of Trimurthy (Dattatreya) in form of a Rishi. As Jagadguru He wandered from place to place to redeem humans. This demon bowed to Vamadeva and attained moksha. This was the story Sri Guru told to describe the glory of Bhasma.

The power of Bhasma is great. Even a demon was saved by it. But no Mantra is successful unless it is blessed by a Guru. That is why they say no salvation is possible without the Guru. He is the liberator and the protector.

Chapter 30 - The Death of a Young Brahmin Husband

When Shri Guru lived at Ganagapur, his name and fame spread all over the country. The desires of all were fulfilled by the favor of Shri Guru.

Gopinath a rich Brahmin lived at Mahur. His issues did not survive. Both the Brahmin and his wife were devotees of Shri Datta. They had a son. When he was of 5 years, his thread ceremony was celebrated. When he became twelve years old, his marriage was celebrated. When he was of 16 years, the couple looked very charming. Both loved each other intensely.

Unfortunately the youth fell ill. Many medicines were given. His wife served him devotedly. He could not take full meals. So she also did not take meals. After 3 years he developed consumption. His body emitted foul odor. Even physicians did not like to go near him. But his wife served and nurses him with great devotion. She took only as much food as her husband took. The medicines given to him were also taken by hr. She gave up rich garments and lived a very simple life.

The parents of the couple were rich. They were pained to see the sufferings of their son and daughter-in-law. Jap,vrat,charity,sacrifices,feeding of the Brahmins and the poor had been done;but all was futile. All were passing days in grief, relying on the Almighty God.

The youth tried to console his parents and wife in various ways. The wife requested her father and mother-in-law to send then to some good holy place. She said,'My husband would recoup his health there. Shri Guru Narasimha Saraswati lives at Ganagapur. His name and fame have spread all over the country. Hence send us to him.'

The parents managed for their journey to Ganagaour and bade them good bye with heavy hearts. One the way, the youth had tridosh and when they reached Ganagapur, the youth died. The wife wept bitterly. She dashed her head on the ground. The local persons tried to console her but it was in vain. She exclaimed, 'I brought you away from your parents and have been the cause of your death. I have committed a great sin. How can I show my face to them now?' She fell on the dead body and wept. She decided to observe 'sati' and burn herself with the body of her husband.

In the mean while, there arrived a bright looking sanyasi with ash(bhasma) marks on his body, with a wreath of Rudraksh round the neck and locks of hari on his head. Knowing the cause of her mourning, he began to advise her saying, 'Every one gets the fruit of his actions in the past. You need not mourn on the death of this youth. Every one who is born has to die one day or the other. When Ganga is flooded, logs of wood from different places come together and again part. Several birds come for shelter on a tree in the night and fly away in the morning. Similar is a family life. Due to affection, we say my father,mother, husband, son,daughter etc. but just as foam or bubbles in water do not last long, so is the life on this earth. Life is like a dream, so do not mourn.'

Chapter 31 - Code of Woman's Behavior

Hearing the advice, the young wife requested the Sanyasi to tell her how she should behave.

The Sanyasi explained to her the code of female behavior. He said , 'This code is mentioned in the Kashi Khand of the Skand Purana. Agasti Muni lived in Kashi. His wife Lopamudra was a great devoted wife. Vindhyagiri(mountain) was a disciple of Agasti. Once Narada came to Vindhya and said, 'you are praise

worthy in all respects, but there is only one thing wanting in you. You are not as high as Merugiri.'
Hearing this, Vindhya got enraged and began to grow. He grew so high that he touched the sky. Due to this, the entire country in the sough of Vindhya plunged into darkness. Consequently the Brahmins could not observe their daily rites and sacrifices. The Rishis told this to Indra, who went to Brahmadev and narrated this to him. Brahmadev said,'Agasti is the Guru of Vindhyagiri. Send him southwards. Seeing Agasti Vindhya will come down to bow to him. Agasti should then ask him to be in that very position and not grow high. In this way this calamity can be removed.'
Indra, accompanied by Brahaspati and other gods, came to Agasti at Kashi. They worshipped Agasti and Lopamudra and praised them. At that time Brahspati (Guru of the Gods) narrated the code of behavior of a devoted wife. He said, 'Arundhati, Savitri,Anasuya,Lakshmi,Parwati,Shantarupa,Menka,Suniti,Sandhyadevi ,Suryakanta,Swahadevi have all been devoted wives. So is Lopamudra a great devoted wife. Every devoted wife dines after her husband has dined. She respects the guests, and the elders and greets her husband, when he comes from outside. She does not disobey her husband. She worships her husband thinking him to be Shri Shankar. She serves him in the night and goes to sleep after her husband has slept. She gets up before her husband, cleans the courtyard and sprinkles it with water. After bath she worships her husband and takes his teerth(Toe dipped water.). She dresses and wears ornaments when her husband is at home. When he goes out, she does not have a make up Even if the husband speaks harshly to her, she does not retort. She does not abuse him. When he comes home she greets him and asks him what he wants. A devoted wife, when she goes out, does not look at other persons and returns home soon.
She not observe any vrat or fast or does not give any thing in charity without the permission of her husband. If there is some function, fair or ceremony in the town, she does not go without the husband's instructions. If the husband is happy, she is not dejected and if he is in grief, she will not come joyful. If she is in monthly course, she does not come in front of her husband and does not hear the Vedas. After bath on the fourth day, she gives company to her husband and in his absence she only sees the Sun. She applies halad-kunkum-kajal and wears the mangalsutra round her neck, bangles on her wrists for the long life of her husband. She does not make friendship with the washerwomen, concubines, atheists and those who cajole their husbands.
A woman should not live deserting her mother and father-in-laws, brother-in-law, brother and sisters. She should not bother putting off all her clothes. She should not sit on grinding stone or mortar-pestle. She should not argue with her husband. She should not behave in such a way that he would he displeased. Even if the husband is moneyless, miserable, weak, diseased or thoughtless the wife should consider his as god and be obedient to him. She should not compare him with other rich and strong persons and censure him. Devoted service of the wife to her husband pleases Trimurti Dattatraya.
A woman retorting angrily to her husband becomes a dog, fox or dumb or pauper in seven lives. Even if the husband is weak, he should not be disregarded. She should not speak loudly or laugh in presence of the elders. She should not look towards other persons with lust. If she she does so, she is degraded morally. A husband is the soul of his wife. She is regarded auspicious as long as her husband is alive. After the husband's death, she is regarded inauspicious. While going to some place, if a widow is seen, it is considered inauspicious except to her own son.
If the wife observes, 'Sati' i.e. she burns herself with the dead body of her husband, she attains all glory. She liberates the persons of 42 generations(21 of the husband and 21 paternal). If the husband is sinful, still she takes him to heaven Yama's servants also are afraid of a 'Sati'. The virtue of going 'sati' is immense. On the contrary if a woman is adulterous, she sends her 42 generations to the hell. Those who have a Sati in their homes, are really fortunate. They attain four valours(Purusharthas). Their acts are virtuous. That home is like a forest, which is without a Sati.
In this way Brahaspati told Lopamudra regarding the behavior of a devoted wife. The same was narrated by the Sanyasi to the mourning woman.'

Chapter 32 - Behavior of a Widow: Dead Husband Made Alive

Brahaspati told regarding the behavior of a widow as follows: If the husband dies in the presence of the wife, then should observe `Sati'. But if she is pregnant, if she has a child which is being fed on her breast or if the husband dies at a far off place, then she should not observe `Sati'. She should live as a widow. She should shave off the hair on the head, else the husband goes to hell. She should bathe daily and should have only one meal every day. She should observe `Chandrayan' i.e. take one morsel of food on the first day of the bright (shuddha) fortnight, increase one morsel daily and take 15 morsels on the

Poornima. In the dark fortnight (Krishna or Vad) she should go on decreasing one morsel daily and take only one morsel of food on the Amavasya (new moon day). She should not: take milk, should not sleep on the bedstead, should not take mangal bath, nor take `pan'. If she has no son, she should do `tiltarpan', worship Vishnu daily and act as per the wishes of her dead husband. She should wear white clothes.

In the Vaishakh month she should give an earthen vessel in charity. In the Kartik 'deep' should be given to a Brahmin. She should offer umbrellas and shoes to persons going on pilgrimage. She should take meal cooked out of only one corn in Kartik. Whatever vrat she observes, it udyapan (ending function) should also be duly done> If she has a son, she should act as per his wishes. Widows behaving in this way are virtuous and even if their husbands are suffering in hell, they would take them to heaven after their death.

Brahaspati had told to Lopamudra in relation with the code of female behavior and the same was narrated by the Sanyasi to the bereaved young woman. Then he said,'You now act as you wish. If you have courage, you can observe, 'sati' and if you act as a widow, it will also be virtuous.

Bowing to the Sanyasi, the woman said, 'You are like my Parents, brother and all. I have no relatives here. You have told me the rules of behavior of a Sati and widow. I think it will be difficult for me to act as a widow, for as I am young and fair the people at large will speak ill of me. So I think it is better to observe sati. You kindly give me your blessings.'

The Sanyasi blessed her and said, `you have come from a long distance with your diseased husband to see Shri Guru. What was destined to happen has happened. Even great men as Harishchandra, bhishma, could not avoid it. Still you better see Shri Guru who can even win `Kal' and then observe Sati.'

He applied bhasma to her forehead, gave her 4 rudra beads and said. `Tie two in your husband's ears and two around your neck and sprinkle teerth on the body of your husband and on yourself after rudrabhishek to Shri Guru. After doing this, you may observe Sati'. The sanyasi then went away.

The young woman started preparations for observing sati. She called Brahmins, gave prayashchitta to the body of her husband. She took a bath, wore a silk sari and then ornaments, applied haladi kunkum and became ready to observe sati. The body of her husband was taken to the river and she was going in front of the corpse with fire port in her hand. The young girl of sixteen appeared as bright as goddess Lakshmi and all wondered to see her courage.

A pyre of wood and cow dung cakes was prepared. The young woman offered vayan Haldi Kunkum and mangal sutra to married women, bowed to them and said, `please inform my parents and father and mother-in-laws that we are staying at holy place and are in good health. Otherwise out of grief they will give up their lives.'

She was praying all the way in the mind. `Oh Trimurty, your fame is widespread, and you possess all siddhis. If a complaint is made to a ruler, he gives justice. If one goes to a physician, he gives, medicine for relief. I came crossing 20 villages with the hope that my husband will recover. I am coming to ask you how my husband expired on the way.

She saw Shri Guru sitting below an Ashwatha tree and she bowed to him respectfully. Shri Guru, blessed her and said, `you shall have soubhagya for ever. She again bowed to Shri Guru and he exclaimed `you will have 8 sons' the Brahmins accompanying her told Shri Guru, `her husband has expired and she has come here to see you before observing Sati.'

Hearing this Shri Guru smiled and said, `Her Soubhagya is everlasting. Bring her husband's body here immediately. Let me see when he lost his life.'

Some persons soon brought the dead body before Shri Guru. The strings were cut and the cloth covering was removed. The Tirth of rudrabhishek was sprinkled on the dead body and Shri Guru looked at it with his sight full of nectar. Immediately the Brahmin youth sat up as if aroused from sleep. He was ashamed to see himself without clothes. He wore the dhoti and asked his wife why she did not awake him before, why he was brought there and who was the Sanyasi. The wife narrated to him all that had occurred. Then both of them bowed to Shri Guru with devotion and began praying to him. All The persons who had assembled there were delighted to see the miracle.

One cynic person said to Shri Guru. `This Brahmin died as per his fate. How can he be alive?'

Shri Guru smiled and said, `I requested Brahmadev to give 30 years' life from his next life to this Brahmin youth.'

All were astonished to hear this. All bowed to Shri Guru and returned. They young Brahmin couple bathed at the Sangam, worshipped Shri Guru devotedly and pleased the Brahmins and the poor by giving in charity.

Chapter 33 - A Devoted Concubine

Next day the young Brahmin couple bowed to Shree Guru and sat before him. The wife asked Shri Guru, `when I was mourning, a Sanyasi advised me, gave me 4 Rudra beads and asked me to tie 2 breads in the ears of my husband and to put 2 beads round my neck. He also told me that when I go to see Shri Guru, I should sprinkle the Teerth of rudrabhishek on my Husband's body and mine. Who was that Sanyasi?'

Shri Guru smiled and said, `seeing your devotion, I myself gave you the Rudra beads. Sins do not touch them who wear Rudraksh. The significance of Rudraksh is very great. One should wear a wreath of 1000 Rudrakshas. If this is not possible then have a wreath of 108 beads round the neck, 40 on the head, 12 in both ears. The wreath should contain silver, gold and precious stones as diamond, emerald, pearl, coral, etc. One who bathes with Rudra beads on his body gets the credit of Ganga bath. If Rudraksh is worshipped, it is like worshipping shri Shiva linga. The Rudrakshas have 1, 5, 11 or 14 holes. I shall now tell you a tale in this respect.

There lived a king bhadrasen in Kashmere and his son's name was `Sudharma'. The name of his minister's son was `Tarak'. Both were fast friends. They were of the same age. Both of them had studied together. They were devotees of Shiva. They were wreaths of Rudraksh and applied Bhasma to their bodies. They did not like rich clothes and ornaments of gold and gems.

Once Parashar Rishi came there. The king greeted and worshipped him. The king said to the Rishi, `my son was `Tarak'. Both were fast friends. They were of the same age. Both of them had studied together. They were devotees of Shiva. They wore wreaths of Rudraksh and applied bhasma to their bodies. They did not like rich clothes and ornaments of gold and gems.

Once Parashar Rishi came there. The king greeted and worshipped him. The king said to the Rishi, `my son is fond of Rudraksh and has no liking for good clothes and ornaments befitting a Royal family. Please advise, him properly.'

Parashar said, `the account of the previous birth of your son and that of your Mantri, is wonderful. There lived a concubine in Nandigram She was very beautiful. She wore golden sandals. Her ornaments, and her bedsted was webbed with precious stone. She had constructed a high class dancing hall, where she sang, and danced daily. She had many attendants. She tied Rudraksh round their necks and taught them to dance. She was a great devotee of Shiva and gave alms to the Brahmins and others profusely.

One day a rich Vaishya, wearing a Rudraksha wreath, came to her. He had in his hand a Shiva Linga of precious stones, which was a bright as the Sun. The concubine longed to have that Shiva Linga. She asked her maid servant to ask the Vaishya if he would sell the Shiva Linga, or he would give it to her if she accepted to serve him as a devoted wife for three days.

When the maid servant told this to the Vaishya, he laughed and said, `I would gladly give this Linga to your mistress, if she agrees to serve me as a devoted wife for three days.' The Vaishya then said to the concubine, `you are a prostitute by profession and caste. How can I believe that you would be honest with me for three days? Take an oath for this.'

The concubine took the oath. `I shall serve you devotedly for three days.' He then gave the Linga to her hand said, `I love and regard this Linga even more than my life. If it is lost or destroyed, I shall give up my life. It should not be with you at sex-play. Keep it safe.'

She agreed and kept the Linga tied to a pillar in the dancing hall. Both then entered the inner apartment. While they were enjoying, the dancing hall caught fire and was burnt in no time. Efforts to extinguish the fire were made, but the Linga was burnt! Seeing that the precious Linga was burnt, the Vaishya arranged a pyre and burnt himself.

The concubine was much grieved. She decided to observe `sati' as she had agreed to be a devoted wife of the Vaishya. Her relatives tried to persuade her from giving up her life, but she was firm in her resolution. She called the Brahmins and gave money in charity. She arranged the pyre, took three rounds around it and leapt in the fire of the pyre.

Instantly Shri Shiva with five heads and locks of hair on his head, caught her in his ten hands and took her out of the fire and said, `I am pleased with your devotion. You are really a `sati. You can ask for a boon. I myself had come to you as the Vaishya to test you I myself set the dancing hall on fire and entered the pyre and got burnt.'

The concubine said, `Kindly take me with all my relatives and servants to your place.' Shri Shankar seated them all in his divine plane and took them to Kailas.

Chapter 34 - Rajkumar and Mantrikumar devotees of Shri Shiva

Parashar further said, `The monkey has taken birth as your son and the cook has become the Mantri Kumar. Due to the training of the previous birth both are `Dnyanis' and devotees of Shiva.
Hearing this the king asked, `you have narrated the account of the previous births of these kumars, but what is their future?'
Parashar: `You ask about the future of your son, but you will be grieved to know the same.'
The King: Kindly tell me the truth. If it gives me grief, kindly suggest the means to get rid of it.'
Parashar: `Your son will live for two years. He will die on the eighth day from today. For this you worship Umakant (Shri Shiva), the Guru of the Universe, with Rudrasukta. The significance of this Rudrasukta is very very great. This will save the life of your son.
`The four Vedas came out of the four mouths of Brahmadev. Yajurveda contains this Rudrasukta. Brahmadev told this Rudra to Maricha, Atri etc. These Rishis taught this to their disciples. Thus it has come on this earth from generation to generation. By reciting Rudra all the sins are wiped off. You invite a hundred learned Brahmins and have ten thousand Rudra-Abhisheks on Shri Shiva Shankar. This will enable your son to live a long life.'
The king invited Brahmins as instructed and Rudrabhishek was started ceremoniously. On the eighth day at midday the rajkumar all of a sudden fell on the ground senseless. Abhishek teerth was sprinkled on his body and the Brahmins also threw enchanted `akshat' (rice) of Rudra on the same. Due to this, Yamadoot did not dare to come near the Rajkumar who soon awoke from the swoon. His death was thus averted.
The king and the people were very much delighted. The king spent much in charity. In the meantime, Naradmuni came there and said, `Oh king, while Yamadoots were taking away your son, Shivadoots attacked them and freed your son. The Yamadoots fled away to Yama and complained. Yama went to Shri Shankar and asked, `why did your doots attack my doots?' Shri Shankar said, `when rajkumar was granted long life why did your doots go to snatch him without consulting Chitragupta (record-keeper of lives of all beings)? They ought not to to have gone, When record of chitragupta was checked, it was found that though the kumar's life was twelve years at first, he was granted ten thousand year's life later on. Seeing this Yama repented and went away. Your son got long life by virtue of rudra-Jap. His death is averted. Such is the great power of Rudrasukta.

Chapter 35 - Kach-Devayani

The young wife asked Shri Guru, `What is our future? How should I live hereafter? Please favor me with a mantra'
Shri Guru said, `A wife should serve her husband devotedly. She needs no other advice or mantra. If a mantra is given to a woman some calamity falls. This is evident from the tale of Kach-Devayani.
`In olden days the gods and demons were often at war. Shukracharya, the Guru of the demons, would recite Mrityunjaya mantra and the dead demons would be made alive. Therefore it was rather difficult for the gods to win the war. Indra, the king of the gods went to Shri Shankar and told him this fact. Shri Shankar was very angry and he asked to call Shukra. Nandi, Shri Shiva's bull, went to Shukra, who was in meditation at that time. Nandi therefore held him in his mouth and brought him to Shri Shankar. Shri Shankar at once devoured him. After some days, Shukra came out of the body of shri shankar through his urine. He again started reciting Mrityunjaya mantra and brought the demons to life.
Indra told brihaspati, Guru of Gods, about amrit Sanjivani mantra of Shukracharya and said, `The guru of the demons makes them alive with the help of this mantra. You being the Guru of the gods why should you not protect the gods?'
Brihaspati said, `If Sanjivani mantra is heard by six ears, it will lose its importance. So it would be better to send someone as a pupil to learn the mantra from Shukracharya. Let my son Kacha be sent to him. He will learn the mantra and return.'
Kacha took leave of the gods and came to Shukracharya. He bowed to him and stood before him. Shukracharya inquired who he wasp and why he had come to him. Kacha replied `I am a Brahmin-Kumar. Hearing your fame, I have come to learn at your feet. shukracharya's only daughter Devayani was standing by her father. She liked the Brahmin youth and requested her father, Shukracharya to accept him as his pupil. Shukracharya agreed and Kacha started staying with him.
The demons did not approve of this as they suspected that the gods would learn the Sanjivani mantra from Shukracharya and then it would be impossible for them to win a victory over them. Therefore, when Kacha had been to the forests for bringing darba (a kind of grass), the demons killed him. In the evening,

when Kacha did not return home, Devayani requested her father to bring him home soon.
Shukra, by intuition knew that was dead so he recited Sanjivani mantra and brought him to life. Kacha then came home. Once again when Kacha had been to the forest, the demons killed him and the pieces of his body were thrown in all directions. Devayani gain showed anxiety for Kacha. Shukra again recited Sanjivani mantra and brought him to life, as Devayani was his only daughter and Shukracharya had great affection for her.
The demons now contrived to kill Kacha on Ekadashi fast day. They then mixed his flesh in wine and offered it to Shukracharya for drinking. For the third time when Kacha was missing, Devayani wept and requested him to bring him to life. Shukracharya realized that Kacha was not seen anywhere but he was in his belly. He told Davayani that Kacha was in his belly and if he is taken out, he himself would die.
Devayani said, `You are bringing to life all people and saying that you would die. How is this? Kacha is my soul. If he does not come back, I will give up my life.'
Shukracharya: `Besides myself none else knows Sanjivani mantra. There is a condition that this mantra should not be divulged to anyone. If it is heard by six ears (three persons) it will loose its effect. This is a problem with me.'
Devayani said, `Teach me the mantra. I shall recite it and make you alive.'
Shukracharya: `The Shastras prohibit telling a mantra to a woman.
Devayani who was greatly dejected said, `Then you may live with your mantra happily. I will give up my life.' Saying so she fell on the ground senseless. Shukracharya brought her to consciousness and gave her the Sanjivani mantra. While he was reciting the mantra, Kacha, who was in Shukra's belly, also heard it. Shukra recited the mantra and Kacha came out of his body tearing his belly. Consequently Shukracharya fell dead. Then Devayani recited the mantra third time and Shukra became alive. Thus Kacha heard the mantra thrice and made it by heart.
Now Kacha folded his hands and said to Shukracharya, 'I have studied at your house so far. The demons do not allow me to live here peacefully. Kindly therefore allow me to go home now.'
Devayani interrupted, 'I have made you alive thrice. I love you You should marry me.'
Kacha : 'Being the daughter of my guru, you are my sister. You made me alive from time to time and so you are like my mother. If I marry you people will blame me.'
Hearing this, Devayani felt sorry and at the same time she was enraged. She cursed him, 'Your learning will be futile. You will forget all that you have learnt.'
Kacha said, 'You have cursed me in vain. You will marry a person other than a Brahmin. Your father has taught you Sanjivani mantra against the rules of Shastras. Hence it will not work now.' Saying this Kacha went away.
Seeing that Kacha had returned, Indra and other gods were delighted,
Shri Guru said, 'For a woman, service of her husband is the principal mantra. She should obey him and observe vrat, etc. with his consent only.'

Chandrangad - Simantini

The young wife then requested Shri Guru to suggest some vrat.
Shri Guru: 'I will tell you a vrat by which you `soubhagya' will be perpetual and your husband will get prosperity. This vrat was told by Soot to Rishis in former days. In this vrat you have to worship Shri Shiva every Monday, observe fast on that day and keep control over your senses. This vrat can be observed by the married women (having husband). Kumaries (unmarried girls), widows, young and old persons of both sexes.
'Chaitravarma was a pious king in former times. He had a daughter named Simantini, who was beautiful and good-natured. One astrologer had said that all the stars in her horoscope were good, but she would be a widow at the age of 14. The king and others were extremely pained to hear this.
'Once Maitrayani, wife of Yadnyavalkya, came to the king. Simantini requested her `kindly tell me a means, by which my soubhagya will be perpetual.' Maitrayani then told her to observe Monday vrat and said, `by observance of this vrat. Your desires will be fulfilled and you will get all prosperity. Simantini therefore began to observe this vrat devotedly.
'Simantini was married to Chandrangad, son of Indrasen of the famous `Nal' family, with due festivities. Chandrangad stayed at Chitrayarma for some days. Once he went to Kalindi (Yamuna) river with some friends. They were traveling in a ferryboat. All of a sudden the boat sank in the river. Even after diligent search no trace of Chandrangad was fund.
Simantini and her parents were greatly shocked to know this. Indrasen and his wife were deeply grieved.

He lost interest in the affairs of his kingdom. Talking this opportunity, his enemies usurped the throne and put Indrasen and his wife in jail.
Simantini resolved to observe `sat' as per the religious rule of a devoted wife. But as the dead body of her husband was not found, she could not observe the sati-rite as per Shastras. So she was prevented from the observance of sati.
Simantini continued her Monday fast and worship of Shri Shiva.
When Chandrangad was drowned, he was taken by the Nagkanyas to Vasuki in Patal, in a beautiful city with buildings glittering with precious stones. The gate of the city was golden and all persons in it were like serpents. Takshak the king with 1000 hoods, was sitting on a bright throne. Chandrangad was brought before him. Takshak inquired about him with affection and assured him about his safety and asked him to live there happily.
After some days Chandrangad requested Takshak, 'I am the only son of my parents. I am recently married and my wife simantini is only 14 years of age. My parents, wife and mother and father-in-law must be mourning deeply for me. So kindly arrange to send me to them very soon.'
Takshak gave him nectar to drink and offered him costly clothes, ornaments and precious stones. He also gave him a swift horse and a Nagkumar to accompany him. They instantly appear on the bank of Kalindi, where accidentally, it being Monday, Simantini also had come with her female attendants for bath. It was the very place where Chandrangad had drowned.
Looking at him, Simantini said to her attendants, 'Who is this celestial person coming out the water? I remember to have seen him before. Please inquire.'
Chandrangad looked at Simantini and began to think, `she appears like my dear wife. But how is it that she has to mangalsutra around her neck and kumkum on her forehead'?
He descended from the horse, came near Simantini and inquired about her with affection.
Simantini was ashamed to see him come near. She told her attendants to narrate her account. The attendants told him, `Three years before, her husband was drowned here in this river. She is continuing her Monday vrat in grief and today being Monday, she has come here for bath. Her husband's kingdom has been usurped by his enemies and they have put her mother and father-in-law in jail.
Simantini then asked, `May I know who you are? God or gandharva? Why are you inquiring about me? '
She recollected the face of her husband and began to mourn. Seeing her dejected, Chandrangad held her hand in affection and told in her ears in a low voice, `you need not mourn. Your husband will meet you on the third day. But do not disclose this to anybody.'
He rode the horse and went away with the Nagkumar to see his parents. When he reached the outskirts of the city, and Nagkumar entered the city and told the then ruler, `Chandrangad has returned from patal with an assurance of assistance from Takshak. Re-instal Indrasen on the throne with honor, otherwise you are doomed.'
The ruler was alarmed. He released Indrasen from jail and seated him on the throne with honor
Indersen embraced Chandrangad with affection. A message of joy was sent to Chitravarma, who with Simantini and others, was greatly rejoiced to hear the news. Indrasen started with his paraphernalia to meet Chitravarma ceremoniously. Again a ceremony like wedding was celebrated and Chandrangad and Simantini met each other.
Chandrangad offered the ornaments, precious stones, fruits of Kalpataru, etc. brought from takshak to Simantini. She attained all this glory due to observing the Monday vrat with great devotion.
As advised by Shri Guru the young couple started observing Mondary vrat. Their parents also came there, bowed to Shri Guru and were glad to see the good health of the couple by the grace of Shri Guru. They gave much in charity. Then all returned to their place. The couple later on had some issues. They used to come to see Shri Guru every year and had all prosperity.

Chapter 36 - Code of Brahmin's Daily Rituals

There lived a pious vedic Brahmin. He did not take food at others. He would beg alms of corn and maintained on the same. His wife was discontented and hot tempered. A rich person came to ganagapur for Samaradhana (feeding Brahmins and others). But as this Brahmin did not accept food at others, his wife also was was not invited and she was discontented for not having good, delicious food and sweets.
Once a very rich person came to Ganagapur to observe Shraddha. He invited all Brahmin couples and offered good dakshina (money), clothes and rich delicious food. She told her husband about this. He said, `If you wish you can go there, but as I do not accept food at others, I cannot come'.
The wife went to the Brahmin host and said, `My husband does not take food at others. Can I come alone

to you for meals?'
The host said, `I invite Brahmin couples. So you can come with your husband.'
The Wife could not know what to do. She came to Shri Guru Narasimhasaraswati and narrated to him her grievance and said, `I like to enjoy rich, delicious food. But my husband does not take food at others and so I am also not invited by anybody. At present a rich Brahmin is inviting all the Brahmin couples and offering them good dakshina, clothes and rich delicious food. Kindly advise my husband to accept this invitation.'
Hearing this, Shri Guru smiled and asked his disciples to call her husband. When he came, Shri Guru said to the Brahmin, `your wife desires to take delicious food. You should accept invitation of the Brahmin and fulfill your wife's desire. Married women should not be displeased?
The Brahmin said, `Gurudev, I am observing vrat of not taking meals at others. But as per your adesh (order) I shall accept this invitation.'
This Brahmin couple went for meals at the rich Brahmin's who offered them good, delicious food. While dining the Brahmin wife observed that dogs and pigs are also dining with her. Being disgusted, she got up, returned home and told this to her husband. He said, `I had to break my vrat for you and accept food eaten by dogs and pigs.' Both then came to Shri Guru.
Shri Guru asked the wife, `How did you enjoy the food of the rich Brahmin host? You always blamed your husband. Now are you satisfied?'
The wife said, `Gurudev, I am a silly woman. I broke the vrat of my husband by asking him to take food at others, kindly forgive me.'
Shri Guru said to the Brahmin, `Your wife's desire of taking delicious food is fulfilled. Now she will act as per your wishes. I will tell you the rules of acting as per the order of religion. If a Brahmin is in need of a Brahmin for some religious function and for anniversary (Shraddha), you should go for meals. If you do not go, you will be committing an offense. You should take food at the Guru, disciple, maternal uncle, father-in-law, brothers and saints. If you recite Gayatri Mantra, you are not offended.'
The Brahmin then asked, 'Kindly tell me which and at whose house the food should be avoided?
Shri Gure, 'Good natured Brahmins should not dine at one who takes service from parents, who is greedy, who gives in charity displeasing his wife and children, who is proud, armed or a teacher of flute or outcast, who lives on begging, who praises himself and cajoles others, who does not observe viaishwadev. He should also not dine with a Gure who gets enrages. Who is cruel adulterous and a pretender, who forsakes his wife, a woman who lives forsaking her sons and husband, a Brahmin, who sells wine and does the profession of a blacksmith, a washerman or a gamblers, one who is a prostitute, a thief, a doorkeeper ,who teaches a shudra by taking money, who sells horses, who is Hardas (Kirtankar), one who does not bathe and does not observe Sandhya and Shraddha, who is treacherous, who despises others, one who forsakes his parents and cajoles his Gure, who kills a cow, a Brahmin or a woman, one who does not give in charity, who has no issue. Who despises one's food and praises the food of others. Food at such persons should also be avoided. If one takes food on Amavasya he loses virtue of one month. Unless one's daughter has an issue, one would not dine at her house. All these sins are wiped off if one abides by one's own religion.'
The Brahmin further asked Shri Guru, 'kindly tell me the code of daily rites of a Brahmin.'
Shri Guru-'I will tell you the code of rites of a Brahmin as narrated by Parashar to the Rishis in the Nemisharanya.
One should get up on Brahma muhurta i.e. 2 hours (5 Ghatkas) before the Sun-rise and bow to Shri Guru and god. Go to the southwest for excretion at a place away from the residence of people and the source of water. One should sit facing the south at night and facing the north in the morning and the evening. Arms, hands and legs should be washed with soft earth and water. He should take 2 'achman' (taking ten drops of water saying bow to Kesshav, bow Narayan, bow to Madhav etc.) If there is no water at hand you should touch the eyes and ears. Seven deities stay at the right ear of a Brahmin as described in the following Shloka.
(Fire, Water, Vedas, Sun, Moon and the Wind are the seven deities who always reside in the right ear of a Brahmin)

Holy places on the Palm

'Brahmatirth' is at the root of the thumb, 'Agnitirth' is one the palm, 'Pitru tdirth' is at the root of the thumb and the fore finger, 'Deotirth' is at the ends of the four fingers(except the thumb) and 'Rishitirth' is at the root of this small finger. While offering 'tarpan to forefathers, Gods and Rishi water, till etc. are to be

poured though the respective tirthas.

Achaman

Saying 'Bow to Keshav, Narayan, Madhav, the little water on the Brahmatirth is to be taken in the mouth and is to be drunk. The little water is to poured in plate after saying bow to Govinda. If one is touched by a Shudra of an impure one, if one becomes wet in the rains, if one comes home from a funeral, one becomes pure by taking 2 achamans.

Washing of teeth and mouth

Teeth should not be cleaned by 'datoon'(stem of some tree) on parva , pratipada, shashti, Noumi, Dwadashi and on Saturdays, Shradda and wedding days. This does not mean that the mouth, teeth and tongue should not be cleaned at all. Only datoon should not be used on these days.
Datoon sticks should be taken of Babul, karanj, palm, aghada, audumbar and rui trees. After use the datoon should be thrown to the Southwest.
Bath(Snan)
Morning bath gives one lust, strength, life, intellect, pleasure and nutrition. A Grahastha and Vanaprastha should bathe in the morning and midday. A Yati, Tapasi on Sanyasi should bathe thrice while a Brahmachari should bathe once a day.
If these is no sufficient water and in case of difficulty any one of the following alternatives may be chosen. 'Agnisnan'-means to stand in the Sun. `Mantra snan' means to sprinkle water on body after reciting `Apohistadi' mantra. `Bhasmasnan' means to apply bhasma or vibhuti all over the body. `Vayusnan' means to take the dust at the feet of the cow. `Tirthsnan' means to bring the idol of vishnu in the mind. After saying `Apavitrah Pavitrova etc. if water is sprinkled on one's body, it is like a bath. A weak person should sponge his body with cloth dipped in warm water.
Healthy persons should bathe with cold water. In case of difficulty do `upsnan' i.e. (wash hands, feet and rub the body with a wet cloth). If cold water is not tolerable, hot water bath should be taken. Water itself is pure. Heated water is more pure. A Grahastha should bathe with hot water. He should take achaman in the midst of the bath. Females should not bathe over their head daily.
In the bath at home do not do `Aghamarshan' (saying of mantra wiping off the sins) and `Tarpan' (offering til to Gods, forefathers and Rishis). Do not take hot water bath on the day of birth of a son on day of Shraddha or death on Sankranti, Purnima and Amavasya. Take the darbha in hand, tie the hair on the head (shikha) with them, enchant the water of your bath with `Apohishta' etc., mantra and three Gayatris. Take cold water first and then hot water.
While taking bath in the river, face to the flow of the river and do `Aghamarshan'. In the bath at home, turn your face to the east in the morning and to the west in the evening. Bath purifies the body if taken after weeping, vomiting, sex-act and sight of bad dreams. A Grahastha should not wear wet and safron cloth. He should have a `upwastra' such as dupatta. If there is no upwastra, the credit of the bath goes to Rakshas. The Brahmins should wear white dhoti and should have a cloth, a dupatta or a shawl on the body.

Bhasma or Vibhuti

After bath one should apply Basma or Vibhuti as per Shastra rules. If it is not available 'Gopichandan' should be applied. Devotees of Vishnu have vertical lines of Bhasma (tripundra) on the forehead. For acquiring long life one should apply bhasma with the middle finger, for devotion use the tarjani i.e. the 2nd finger near the Thumb, for food use the anamika i.e. the 4th finger Bhasma should not be applied on the day of Shraddha, Thread, Wedding and other ceremonies and after funeral bath.
Darbha (kind of grass)
These are required for Brahmayadna and Tarpan, Durva, wala, darbha, kush, kunda, wheat, paddy, mola, nagarmotha, Bhadra and mustha are the ten kinds of grass which can be used as darbha. Darbha should be brought on Bhadrapad and Shravan Amavasyas and stored and used for a year.
Brahma is at the end of the darbha, Rudra is at the root and Vishnu is in the middle. Pavitraka (ring) of darbha should be kept in a finger. Sins are wiped off due to this.
While doing jap (recitation), tap (penance), homa, (sacrifice) and chanting of vedas, gold or silver rings should not be taken off, for wearing the darbha pavitraka. Ring should not be put in the tarjani by one who has father. Ring with 9 gems destroys sins. A Brahmin should have a ring with at least one gem.

Sandhya

A Brahmin should start sandhya after bath, early in the morning when the nakshatra (stat) is visible in the sky. He should offer 'Arghyas' (offering water) to the Sun at Sunrise. If the normal time for the Arghya has elapsed one more Arghya should be given.

Mandesh demons are always fighting with the Sun. To nullify the obstruction in the rising of the Sun, these Arghyas are to be given. These Arghyas strike the demons like weapons and in order to wipe off this sin, one has to move round oneself saying 'Asavaditya Brahma...'

Recitation of Gayatri

After this recollect the names of Rishis etc. and recite 'Gayatri Mantra.' For this purpose a wreath of Rudraksh, coral beads or white stone beads should be used. The wreath should not have any broken beads. One should observe 'moun' (nonspeaking) while reciting. One should recite the morning and midday sandhya after standing and the evening sandhya after sitting.

Recitation of Gayatri at home gives one credit; if done outside it gives double credit. If done on the bank of a river the credit is threefold, and if done at a cowshed or a vrindawan (Tulsi plant planted in the hallow stone or in brick construction) the credit is tenfold. The recitation at a place of Agnihotra, gives 100 fold credit; at a holy place or near a shrine of god it gives 1000 fold credit, while recitation near Vishnu gives crore fold credit and near Shiva it gives immeasurable credit.

Recitation made while sitting on a broken wood plank causes misery, and that done while sitting on grass, causes loss of good fate and glory. Recitation done while sitting on a stone causes disease; that done while sitting on bhasmasan causes cure of diseases. A blanket seat gives pleasure, a seat of the skin of a black deer gives knowledge, while that of the skin of a black deer gives knowledge, while that of the skin of a tiger gives salvation. Kushasan causes hypnotism and destroys all diseases and sins.

The appearance (Dhyana) of the Gayatri in the morning sandhya is of Kumari. Her color is red, her clothes are red. She is riding a goose. She has four hands and four heads.

The appearance of Gayatri in the midday sandhya is of a young lady. Her color is white. Her clothes are white. She is riding on ox. She has five heads.

The appearance of Gayatri in the evening sandhya is of an old lady. Her color is black. Her clothes are black. She rides Garuda. She has four heads.

Sunmukh, Samput, Vitat, Vistrat, Dwimukh, Trimukh, Chaturmukh, Panchmuykh, Shanmukh, Adhomukh, Vyapanjalik, Shakat, Y:ampash, Gnanthit, Sanmukhonmukh, Pralamba, Muohti, Matsya Kurma, Varaha, Sinhakranti, Mahakranti, Mudgar and Pallava are the 24 mudras (poses). Recitation of Gayatri with mudras is more fruitful. Gayatri has three parts (pad or charan), and they should not be recited without pause after each part.

'Man' means mind and 'Tra' means Pran (soul). Recitation of a mantra should therefore be done with the union of mind and soul.

A Brahmachari and a Grahastha should recite Gayatri Mantra 108 times daily. A Vanprastha, Yati or a Sanyasi should recite it 1000 (thousand) times. In case of difficulty one may recite it at least 10 times a daily.

Recitation in the mind is the best. Whispering in mouth is medium and loud recitation is worst. While reciting, with a wreath, do not transgress the menu or the head bead. If it is transgressed 3 pranayams should be observed. Reciting Gayatri a crore time fulfills all desires. After jap, upsthan (prayer) should be recited while standing. Bow to ten dishas (directions), Gods, Brahmin, guru, pronounce one's Gotra and birth name and end the ritual of sandhya.

The home should be swept daily land kept clean. The earthen floor should smeared with cow dung and water. Rangoli (stonepowder) designs should be drawn in the courtyard and before the shrines of worship. A Grihastha should keep a cow, a shaligram, (soft black round stone as Vishnu), Gauya and Grihyagni at home.

A Brahmin should perform Sandhya daily and should also worship gods daily. One who does not worship gods is like a beast. In the morning the worship should be done with 16 upchars and in the night, light of ghee (Arati) should be waved before the shrines. Yama punishes those who do not worship gods. The eight places or objects of worship are as follows. The Shrine of gods, the Sthandil (earthen elevated construction for fire of sacrifice), the Agni (Fire), the Sun, the water, the heart, the Brahmin and the Sadguru. The Brahmin males should worship gods with Veda mantras, while the females and Shudras should worship with Purana mantras.

Flowers brought from trees in the forest are of medium value. Those purchased are worst. The flowers

grown by one self in one's housee garden are the best. Flowers eaten by worms and having holes should not be used. Shri Durga should not be offered' `durva' (a kind grass), Kevada should not be offered to Shri Shiva, Tulsi should not be offered to Shri Ganesh and flowers of Dhotra and Rui should not be offered to Shri Vishnu.

Keep the pot of water at the left hand all the articles of worship at the right hand.

16 iuchars of worship should be observed devotedly with panchamrit (mixture of milk, curds, ghee, honey and sugar). Shankh (Conch) should be kept on the left and Ghanta (bell) on the right hand. After bowing to gods, do achman and the Sankalpa (pronunciation of desire of worship mentioning the time, year, ayan, ritu, month, paksh (fortnight, dark or bright) tithi (particular day of a month), Nakshatra (star), places of various planets on the day and purpose or desire of worship. Then start ordinary bath with water, panchamrit, abhishek (pouring water) chanting Purush Sukta, Vishnu Sukta, Shri Sukta, Lakshmi Sukta, Rudra Sukta, Pavaman Sukta, etc. (as per devotion all or particular Sukta or Suktas may be selected for Abhishek.)

After Abhishek, dry the shrines with a piece of cloth and place them at their places and offer clothes, ornaments, Gandha, Halad, Kunkum, flowers or wreaths, tulsi, bel leaves saying, `give me shelter, protect me.' Withered followers taken out of the shrines should be touched, to one's head and nose and kept aside to be immersed in the river or rivulet. The bhasma scented sticks be applied to forehead and the tirth (holy water of bath of gods) should be drunk.

For purification of food and wiping off 5 great sins, one should do Vaishwadeva in the morning and in the evening before meals. Homa in the morning is a sacrifice for god. Bali is given for the ghosts, and Tarpan is the sacrifice for forefathers. At the time of dinner, one should wait for a guest. If a guest comes, give him food. If he is a yati, give him food and water also.

Before taking meals wash your feet, hands and the mouth. If an unknown person dines with you, offer him food at a distance. There should not be distinction of food for persons dining at a time. After four Chitrahutis take five Pranahutis. Observe `moun' during meals or at least up to Pranahutis. Do not leave things in plate except little for your wife. There should be no noise while taking water or liquid articles. If while dining the lamp goes off, then stop taking food till the lamp is replaced. While dining do not see and hear the words of females in monthly course, do not touch each other when dining.

If gases pass, if the food contains worms or if their is vomiting, then stop dining. If hair is found, it should be put off and the food should be sprinkled with tirth. If onion and garlic are taken one is deprived of Brahminism. `Satwic' food increases knowledge, while `Tamas' food increases ignorance.

While dining, first take liquid articles and then take others. Last `aposhan' should be half taken and half should be poured down. Wash your mouth with the forefinger. For purification of mouth and fingers, two achmans should be taken.

After dinner, take pan and hear Purana. Evening sandhya etc. And meals should be taken as in the midday. It would be better if articles prepared with milk are taken in the night.

Do the professional work during the day. 'Sour Path' should not be chanted after sunset. Before going to bed bow to the God and dedicate all the Karma (acts) of the day to him.

Going outside at the fertilization period of the wife is sinful. During this time of the first four days Parvakal, Mul, Magha and Revati stars should be avoided for sex act. There should be no sex act on the Shraddha day and during day time. If these rules are followed, even a Grihastha is a Brahmachari (i.e. follower of Veda Shashtras in sex act). One should not enjoy with an older female. There should be no feeling of despise, or grief at the time of the sex act.

The Brahmins who behaved as instructed by Shri Guru attained good 'parlok'.

Chapter 37 - Dharma of a Brahmin

Sri Guru explained the customs that Brahmins should follow. He said, 'You should use Krishnajina in the house and keep the house clean. The prayer room should be clean and decorated with Rangoli. Meditate in silence and worship God. Wooden and stone idols may be worshipped, as they are forms and abodes of God. Sit on a good , clean seat and do Pranayama, worship God with flowers, and with faith worship Vishnu with Tulsi, as He loves Tulsi, worship Shiva with Bel-pathra. Ganapathi loves Durva. In the afternoon feed guests and visitors, whether touchable or untouchable. Lotus leaf and banana leaf are good to use for eating. You must not eat in lead or copper plates. Bronze plates are the best for eating. Eat sweet dishes first. Rice should not be eaten first. It will not get digested. Eating leftover food is forbidden. After food you may have Thambula, betel leaf and nut with lime. There is no harm if one eats food with

ghee or oil. After food you should study the Vedas.'
'One must not sleep on the cremation ground, in a dilapidated temple, on the riverbank, near an anthill or a crossroad. Parashara Rishi has laid down these customs and Dharma. There is no difficulty for him who practices these customs as directed by the scriptures. He is revered even by the gods. Kamadhenu will come to his house. Lakshmi will live in such a house forever. Such a person will become a Brahmajnani.'
The Brahmin was happy to receive this guidance on Dharma and said, 'Oh, ocean of mercy, you have taken this incarnation to redeem devotees. You are like the lamp of knowledge and you have removed the darkness.'
Saying so the Brahmin bowed at Sri Guru's lotus feet. Guru blessed him. This is the story of Guru Charithra. Whoever listens to it will gain great knowledge. It is a source of light for the ignorant.

Chapter 38 - Four Thousand Fed with Food of 3 Seers only

Someone did Samaradhna (feeding of Brahmins) on every day and Shri Guru was invited with his disciples. Once a poor Brahmin named bhaskar, of Kashyap Gotra came there. He also wished to do Samaradhna and offer alms to Shri Guru; but due to poverty he was anxious as to how this could be achieved. He had gathered some flour and rice which he kept in the math. Other Brahmins ridiculed him saying, `How can you do Samaradhna? Out of whatever rice you have, you cannot give even one particle to each Brahmin.
Seeing his devotion, Shri Guru asked bhaskar one day to do samaradhna. He was glad and even encouraged by Shri Guru's words. He brought ghee and vegetables and prepared the food after bath. All Brahmins thought that they would have to dine at their homes and have ordinary meals that day.
Shri guru asked bhaskar to invite all the Brahmins for Samaradhna. Bhaskar said that the Brahmins played joke with him. So it would be better if a disciple was sent. As instructed the disciple invited Brahmins to come to Math for Samaradhna.
Shri Guru asked bhasker to bring the food prepared by him and cover it with Shri Guru's cloth. When this was done, Shri Guru sprinkled holy water from his bowl on the food and said, `without removing the covering cloth, take out the articles in other pots and serve them o the Brahmins
The Brahmins sat for dinner. Food was served to thousands and yet much food was in balance. After the Brahmins, had taken food they were requested to send their wives and children for dinner. After them, all others in ganagapur were invited for dinner with families. Then Shri Guru asked bhaskar to dine. After his dinner, it was found that all the food originally prepared was still in balance. Shri Guru asked Bhaskar to throw the food in the river so that the creatures in the water would also be satisfied.
This was a great miracle. The food sufficient only for three persons was provided to over 4000 persons. Several such incidents have occurred in the life of Shri Guru.'

Chapter 39 - 60 Year Old Sterile Woman Begets Children

There lived one Shounak Gotri, Apastamb Brahmin named Somanath. His wife Ganga was a devoted wife, pious by nature. She was 60 years old, but she had no issue. She used to come to Shri Guru and bow to him devotedly every day.
Shri Guru being pleased, one day asked her, `Why are you worshipping me daily? What do you desire? God will fulfill your desire.
She said, `gurudev, a woman's life is futile without an issue. Without a son the home is like a forest. Issueless persons go to hell. Please give me a boon so that I will have a son at least in next life.'
Shri Guru smiled and said, `Service to the Ashwattha will not be futile. There is an Ashwattha tree at the Bhima Amarja sangam. I am present there after the bath in the river. Therefore worship the Ashwattha devotedly. The greatness of Ashwattha is narrated in the Puranas. Brahmadev is at its root, Vishnu is in its middle portion and the Rudra is on its top and the Agni (fire god) lies in the interior of this tree.
In the months of Ashadha, Poush or Chaitra, when Guru and Shukra are not set, when the moon is favorable on an auspicious day, observe fast and start worshipping the Ashwattha. Do not touch the tree on Sunday, Sankranti and in the evening. The floor at the root should be smeared by cow dung and have rangolee designs. Worship the Ashwattha thinking it as a Trimurti, with 16 upchars, then saying Purushsukta and observing `moun' take rounds of the tree. Two lakhs rounds destroy even the sin of Brahmahatya. The Ashwattha gives four purusharthas. The desire of a son is also fulfilled by him.
Recitation of Mrityunjaya sitting at the Ashwattha on Saturday, avoids accidental death and gives long life. One gets credit of feeding several Brahmins, if one Brahmin is fed under this tree. If one Ashwattha tree is grown, 42 generations are liberated; but if one Ashwattha is cut, it is a great sin performed. Home

performed under the tree gives credit of a great sacrifice. Do Homa of one tenth of the number of rounds and feed Brahmins and give golden Ashwattha in charity.
She started worshipping Ashwattha as advised by Shri Guru. On the third day, she had a dream. A Brahmin told her to go to Shri Guru at Ganagapur, have seven rounds of Shri Guru and take the prasad that is given to her and that her desire will be fulfilled. She awoke. On the fourth day she went to Shri Guru and had 7 rounds. Shri Guru gave her 2 fruits and said, `Eat these fruits. Your desire will be fulfilled.'
She then completed her vrat of the worship of Ashwattha. During meals she ate the fruits given by Shri Guru. In the evening she started menses. On the fourth day after bath she went to Shri Guru and bowed to him. She had sex act on he fifth day. She became pregnant, In the seventh month she was given `Oti' and she gave `vayan' to married women. `Seemant' was performed in the 8th month. After 9 months she begot a daughter.
After 10 days she came to Shri Guru with the baby. Shri Guru smiled and blessed her baby and said, `You will have one more son, what do you prefer? A well-behaved son of 30 years of age or a fool having 100 years' life?'
The woman said, `I would like to have a well-behaved son, who should have 5 sons.' Shri Guru blessed her as she desired. Later on she had a son who became learned and won fame. He had 5 sons in course of time. The daughter's husband performed sacrifices and was well-known as `Dixit.'

Chapter 40 - Leper Brahmin Cured

Once a Brahmin `Narhari' by name came to Shri Guru at Ganagapur and bowing to him said, `My life is futile. I studied Yajurveda, but as I am suffering from leprosy. All people despise me and do not invite for Karma. I have visited several holy places but the disease is there, kindly bless me.'
Shri Guru gave him a dry log of Audumbar and said, `Go to the Sangam and plant it on the bank of Bhima in the east. After bath, worship Ashwattha at the Sangam. Again bathe and give water to this log thrice a day. When it sprouts green foliage, your sins will be wiped off and you will be free from leprosy.
As instructed by Shri Guru, Narhari planted the log on the bank of Bhima and began to water it thrice. Some persons said to him, `Are you mad ? How can a dry log bear green foliage ? Still Narhari continued his watering of the log devotedly. He also observed fast for 7 days.
Shri Guru was informed by his disciples regarding the devoted service of Narhari to the log. Shri Guru said, 'One gets the fruits as per one's devotion. There is a tale in the Skanda Purana in this connection.
Soot narrated to the Rishis, `In former days there lived a king Sinhaket in Panchal. His son Dhananjaya once went to a forest with a Shabardut, who picked up a Linga-like stone near a Shiva Temple. Rajkumar asked him `What will you do with this stone ? There are so many lingas like this spread over here.'
Shabardut said, `I wish to worship this Linga daily. Please tell me how to worship it.'
Rajkumar said, `Take this Linga home, worship it with flowers and bel leaves along with your wife. Offer naivedya of fresh chita (corpse) bhasma daily. Whatever food you have, should also be offered.' The Shabar took the Linga home and started the worship. One day, he could not get fresh chita bhasma. He was much worried. His devoted wife said, `Burn my body and offer chita bhasma to god Shiva, `the Shabar was very much pained to hear this. He said, `I shall be doing a great sin if I burn you.' The wife said, `Death will occur some day or the other. If I give my body for Shiva's worship, I shall have place in Kailas. So you need not be sorry.'
The Shabar burnt her and the chita bhasma was offered to the Shiva Linga. As usual he called his wife to take prasad. She also came smiling and took the prasad. The home appeared to be normal, as if nothing had occurred. Seeing this, the Shabar was much astonished. His wife said, `I heard your voice and was as if aroused from sleep. `Gouri Raman Shiva appeared before them. Both bowed to him Shri Shiva was pleased and blessed the couple. Such is the greatness of the devotion of Guru. One who has implicit faith in the words of Guru's gets such fruit.'
Shri Guru went to the Sangam to see the leper Brahmin. He was pleased to see his devotion. The Brahmin was giving water to the log. Shri Guru sprinkled the holy water of his bowl on the log and instantly green foliage sprouted on the log. The leprosy of the Brahmin disappeared and his body became healthy and bright. Narhari bowed to Shri Guru and began to pray Him.
He composed 8 shlokas which are being chanted at Ganagapur in the night, after Aarati daily, till now.
Shri Guru placed his hand on the head of Narhari and blessed him. He returned to the Math with Narhari. All persons wondered to see this miracle. Many did Samaradhna. Shri Guru named Narhari as 'Yogeshwar' and asked him to come with his family and live with him. Shri Guru gave him 'Vidya

Saraswati' mantra also.

Chapter 41 - Sayamdev Serves Shri Guru : His Kashikhand Mahayatra

Namdharak. `How did my forefathers serve Shri Guru?'

Shri Siddha - Your grand father's father, Sayamdev, had worshipped Shri Guru at Osargram. Shri Guru had affection for him. Shri Guru later came and stayed at Ganagapur. His fame spread all over the country. Knowing this, Sayamdev also came to Ganagapur. He came to the Math, bowed to Shri Guru and prayed him. Shri Guru was pleased. He placed his palm on his head, blessed him, and said `You will be my devotee for generations.' Shri Guru asked him to bathe at the Sangam and return for the meals to the Math.

After returning from the Sangam, Sayamdev worshipped Shri Guru with 16 upchars and offered several delicious articles of food, as naivedya. He dined with Shri Guru, who inquired about his family. Sayamdev said, `My relatives and sons are living at Uttar Kanchi (Gadganchi) hail and healthy. I wish to stay with you and serve your holy self now.

Shri Guru said My service is difficult. I live in a town for some time, while in the forest at other time. It is troublesome to live in a forest. If your mind is firm then only you should stay here.'

Sayamdev conceded and said, `A devotee of Shri Guru has no fear.'

Three months passed. One evening Shri Guru went to the Sangam along with Sayamdev alone and sat below the Ashwattha tree. There was a great storm, followed by heavy rain, Sayamdev stood stretching a cloth over Shri Guru to protect him from the rain. There was a shivering cold in the night. So Shri Guru asked Sayamdev to go to the Math in the town and bring fire. Thick darkness and spread all over and there was lighting now and then. Shri Guru warned Sayamdev not to look to his right or left side. Anyhow Sayamdev reached the Math, took fire and returned. Out of curiosity, he looked to his right side and saw a Cobra going with him. He was frightened. He then looked to the left side. Here too he saw another Cobra. He recited Shri Guru's name and walked straight. He came to Shri Guru and lit the fire. The two Cobras came before Shri Guru, bowed to him and went away.

Shri Guru said to Sayamdev, `Why are you so much afraid? I had sent these Cobras to protect you. I shall tell you a tale, about service to Shri Guru, to pass this night.

`When Shri Shiva was sitting on a peak of the Kailas mountain with Parwati, she asked him, `How can Shri Guru be served with devituib.'

Shri Shiva said, `One who serves Shri Guru with sincerity, can attain all that one desires. Brahma had an incarnation which was called Tashthra Brahma. He had a handsome son. When his thread ceremony was performed his father sent the boy to a Guru for study of Vedas and Shastras. He served the Guru devotedly. Once there was rain and the water came in the ashram of the guru. The guru told the pupil to construct a lasting house with all conveniences, which should look always new. The wife of the Guru asked the boy to bring her a blouse, which should neither be sewn or woven. The son of the Guru said, `Bring sandals for me, that would enable me to walk on waters and take me to any desired place. The daughter of the Guru asked the boy, `Bring earrings for me and a playhouse of a elephant tooth having one pillar and all the conveniences. Also bring pots in which food will be warm and which will not be black due to suit.

The pupil took leave of Guru and went to a forest. He was anxious how all these things could be obtained. On the way he met an ascetic, who inquired `child, why are you so worried?'

The Brahmachari boy bowed to him and said, `Kindly guide and protect me. It is my good fortune that I could see you in this forest. `He told him what his Guru, Guru's wife, son and daughter had asked him to do. He said, 'I am anxious as to how all these things can be achieved.

The aseetic assured him and said, `Don't worry. Kashi is a holy place of Vishweshwar. You go there and worship Him. All your desires will be fulfilled. Kashi is known as `Anand Kanan'. One attains all the four purushrthas after going there'.

The Brahmachari asked, `Where is Kashi? How can I go there?'

The ascetic - I shall take you there. Due to you, I shall also have the fortune to see the holy place again.'

Saying so both went to Kashi instantly by yogin power. The ascetic then told the Brahmachari to do Antar Grahayatra, Dakshin manasyatra and utta manasyatra. While visiting holy places bath should be taken there. Then do Oanchkroshi yatra, Shukla and dark fortnight yatras should also be performed. Worship nine Lingas and Kashi Vishveshwar. If your devotion to Guru is firm, Shri Shiva Shankar will be pleased and fulfill all your desires,' Saying this the ascetic went away.

The Brahmachari performed all the yatras as instructed by the ascetic. Shri Shankar was pleased. He appeared before the boy and asked him to have a boon. Twashthrakumar narrated his account and mentioned the articles required for Guru, Guru's wife, son and daughter. Shri Shanker blessed him saying, `You will be as efficient as Vishwakarma.'
The Brahmachari prepared all the articles skillfully returned to the Guru's place. The Guru was also pleased to see him back with success. He also blessed him saying, `You will be proficient in all Vidays.'
Shri Guru explained the greatness of Guru to Sayamdev in this way. By this time the sun was rising on the eastern horizon. Sayamdev said, `You explained Kashi yatra in details. While hearing the same, I could see and also visit the respective holy shrines, tanks and places with your holy self and thought as if we were in Kashi. He then prayed Guru with 8 shlokas which are daily chanted after Aarati at ganagapur till now.
While praying, his throat choked and his hair stood erect on his body. Shri Guru was much pleased. He blessed him and said, `Bring your family and children here and stay with me. Do not bow to Muslims hereafter.'
Sayamdev went to his place and returned to Ganagapur with his family and children on bhadrapad Shuddha 14, the Anant Chaturdashi day. This time he prayed Shri Guru with eight Sholakas in Kannad. Shri Guru seated him by his side and inquired about all. Sayamdev had two sons. Shri Guru loved the elder, Nagnath. Shri Guru placed his palm on the head of Sayamdev and said, `You do not serve the Muslims now. You all have bath at the Sangam.'
Sayamdev and his family bathed at the Sangam, worshipped the Ashwattha there and returned to the Math. Shri Guru said to Sayamdev, `Today is Anant Chaturdashi. All Brahmins worship Anant on this day. You too should do Anant Puja.' Sayamdev said, `You are my Anant.' Still Guru insisted on him to do the anant Puja.

Chapter 42 - Significance of Anant Vrat

Shri Guru narrated the significance of Anant vrat to Sayamdev. He said, `Dharmaraj, the son of Pandu, did this vrat. He regained his kingdom, which was lost in a game of chess with the Kouravas. Thereafter the Pandavas were living in the forest with great sufferings. The Kouravas sent durvas Rishi to the Pandavas for harassing them even in the forest. Shrikrishna, protector of his devotees, assisted Pandavas in difficulties. Once Droupadi and the five Pandavas bowed to Shrikrishna and asked , `How shall we be relieved from this vanvas (living in forest)?'
Shrikrishna advised them to do the Anant vrat. shrikrishna said, `Anant should be worshipped on bhadrapad Shuddha 14. I will tell you a tale regarding this Vrat. In the Krit-Yuga there lived a Brahmin named Sumantu of the vashishta Gotra. Deeksha was his devoted wife. She begot a daughter named Sushila. Later Deeksha died and in order to continue the Grahastha rites he married with Karkasha, who used to quarrel with her husband and daughter every now and then. Due to this, Sumantu was always dejected.
As Sushila grew, she became fit for marriage. One day Koundinya came to Sumantu, who gave Sushila to him in marriage. In Ashadh and Shrawan months, Sushila and Koundinya lived with Sumantu, but Karkasha quarreled with Sushila daily. So Koundinya requested Sumantu to allow him to go home. Sumantu felt very sorry, as his only daughter would be going away. He said, `This is not my wife but she is my enemy. Now my daughter will go away. Where there is no peace, the home is like a forest.
Koundinya consoled him. Due to his persuasion, he agreed to stay for 12 days more. On the 13th day Sumantu asked his wife to prepare delicious food for his daughter and son-in-law, as they were departing. Karkasha entered the inner room, shut the door and placed stones against the door so that it should not be opened easily. At least Sumantu gave wheat konda to Sushila and bade them good-bye.
Next morning they reached a river. Koundinya got down from the chariot and went to the river for bath and rituals. Sushila saw that many females wearing red silk saries, had gathered in the sand and they were worshipping some god. Sushila went to them, and inquired what they were doing. The females replied, `We are worshipping Anant. By doing this vrat, all the desires are fulfilled.' Sushila took instructions from them. She gave 14 knots to a red string and prepared Anant and shesh (cobra) of darbha and worshipped Anant with 16 upchars. She then tied the Anant on her wrist.
Once when they were sitting, Koundinya observed the red string on the wrist of Sushila. He asked angrily, 'Did you tie this red string to keep me under your thumb?' She said, `This is Anant, by whose favor we got this kingdom and prosperity.' Hearing this, Koundinya took the string by force and threw it into fire. He remarked, `It is due to my penance that this kingdom is obtained by us.'

Sushila was very dejected. She hastened to take out the Anant from fire and put it in milk. But due to this the Anant was enraged. The kingdom and all their glory was destroyed in no time and Koundinya became a pauper. Koundinya now repented and resolved that so long as he would not see Anant, he would neither drink or eat.
Having resolved, he started with Sushila and went into a forest. He saw a tree laden with fruits but no bird touched its fruit. Koundinya asked the tree if it had seen Anant. The tree said, `I have not seen Anant, but if you see, please speak to him about me.' Further he saw a cow and a calf. They were trying to eat grass; but they could not do so. Then he saw a big bull. Further he saw two lakes. The goose and other birds did not drink the water. Later he came across an elephant and an ass who could not speak. Koundinya had asked all if they had seen Anant. They all denied, but said if he saw Anant, he should speak about him to each of them. At last Koundinya was tried of walking and he lay down on the ground.
In the meantime an old Brahmin came there and inquired about him. Knowing the cause of his worry he said, `I shall show you Anant. Come with me.' Koundinya followed him and saw a fine city. Brahmin seated Koundinya on the throne of precious stones and appeared before him in his real form. Seeing this, Koundinya was amazed and he bowed to Shri Anant and began to praise him. Shri Anant was pleased and gave him 3 boons. By the first he attained Dharma, by the second his poverty was destroyed and by the third he got abode in vaikuntha.
Koundinya referred to the tree, the cow with the calf, the bull, the two lakes, elephant, ass and the old Brahmin. Shri Anant said, `The tree, laden with fruits, was a Brahmin, who was proud of his learning and did not teach his students, hence he became a tree. The cow had given an infertile land to a Brahmin in charity. The bull was a rich Brahmin who did not give in charity to anyone. The two lakes were two sisters who exchanged charity among themselves. The elephant is your anger and the ass is your vanity. The old Brahmin you met was myself. Whomsoever you have seen, are all liberated.
After receiving the blessing of Shri Anant, Koundinya lived as a ruler for many years and in the end went to heaven.
Srikrishna told this to Yudhisthira, who then worshipped Anant with devotion. Shri Guru told this Sayamdev and asked him to let his eldest son Nagnath to do Anant Pooja. Sayamdev did as advised, arranged grand samardhana and dined with Shri Guru. Sayamdev then returned to his place, kept the family there and he alone returned to Shri Guru to serve him. In this way your forefathers attained the favor of Shri Guru.

Chapter 43 - Tantuk's Shri Shailya Yatra on Maha Shivaratri

Tantuk, a weaver, was one of Shri Guru's devotees. He served Shri Guru devotedly. He did his profession till afternoon, then bathed and swept the courtyard of Shri Guru's Math. Maha Shivaratri was approaching. His parents and other relations started for Shri Shailya, and asked Tantuk to come with them. Tantuk said, 'My Shri Shailya is here' and he lived alone at home.
Shri Guru asked him 'Why did you not go for yatra?'
He replied, 'My yatra is at your feet.'
On the Maha Shivaratri day Shri Gure went to Sangam for bath. Tantuk observed fast and he also went to the Sangam and bowed to Shri Guru.
Shri Guru said 'All your relatives went for yatra. You only remained behind. Do you want to see Shri Shailya? Follow me, I shall show you. Shut your eyes and hold my Sandals firmly.' `Saying so, he took him to Shri Shailya within a moment. Shri Guru asked him to open his eyes. Tantuk saw Shri Giri before him. Shri Guru told Tantuk to do Kshour, bathe and see the Malleshwar. He went to the river where he met his parents and relatives. They asked him `why did you not come with us but came stealthily,' He asked , `I came just now with Shri Guru.' Some people did not believe in his words.
Doing Kshour and taking `bel' and flowers he went to the temple. While worshipping, he saw Shri Guru sitting on the Linga. He offered pooja with devotion and came back to Shri Guru who asked him, `Will you stay or come with me?'
Tantuk said, `I saw a wonder today. While worshipping Shri Shankar, I saw you in the place. When you are there why people come so far? Kindly explain this to me.'
Shri Guru said, `God is all over. But significance of the place is there. The greatness of this place is narrated in the Skand Purana. Formerly Vimarshan was a king of the Kirat desh. He had won all the kings. He was adulterer, and ate was pious and devoted. She once asked the king, `You are adulterer and eat meat. Yet how are you devoted to God?'
The king said, `I shall tell you an account of my previous birth. I was a dog in Pampa city. On the

Shivaratri day all were worshipping shri Shiva in the temple. I went there hoping to get something to eat. The people began to drive me out of the temple and beat me with sticks and stones. I ran round the temple and entered into a drain. I saw the worship of Shiva, that was being performed there but due to the thrashing given to me by the people, I died in front of the temple. Due to that meritorious deed, I became a king in this life, but the nature of dog of eating anything has not left me.'

The queen asked, `You narrated your previous life. Please tell me of my previous life.'

The king said, `You were a Kapoti (Bird). You were flying with a piece of flesh in your mouth. A kite saw this and it attacked you, You ran in the forest at Giri and began to take rounds at the Shiva temple. The kite followed you all along. Ultimately you got tired, you sat at the top of the temple and the kite attacked you and took away the flesh that you had. You too died instantly. Due to the merit of the rounds of the Shiva temple, you became my queen in this life.'

The queen further asks, 'What will be our future life? The king said, 'I shall be king of the Sindhu desh and you will be born in the Srinjaya desh and you shall again be my queen. Later I shall be the king of Sourashtra and you shall be born in Kdaling and shall be my queen. In the fourth birth I shall be the king of Gandhar and you will be born in Magadh and shall be my queen. In the fifth, I shall be the king of Awanti and you will be born in Dasharha and shall be my wife. Next I shall be the king of Anart and you being a daughter of Yayati, you will marry me. Seventh time I shall be the king of Pandya and 'Padvarma' will be my name. You being the Vidarbha princess 'Vasumati' shall marry me in a Swayamvara. After performing many sacrifices, I shall accept Sanyasa and study Brahmavidya at Agastimooni's Ashram and in the end I shall go to the heaven with you.'

Such is the greatness of the worship of Shri Shailya. 'Shri Guru then said, 'There is Kalleshwar in Gangapur. Thinking him as Mallikarjuna worship Him. 'Tantuk said, 'When I saw thyself at the place of Mallikarjuna, why should I worship other shrines?'

Hearing this Shri Guru smiled and asked Tantuk to shut his eyes and hold his padukas (sandals) firmly and instantly both returned to Ganagapur. Shri Guru sent Tantuk in the town to call his disciples.

Seeing Tantuk in clean shave, people wondered and asked him why he had shaved. Tantuk said, 'I had been to Shri Shailya. Here is the bukka and prasad.' All laughed and said, 'We saw you here in the morning. How can you go to and return from Shri Shailya so soon?' He said, ' I had been there with Shri Guru and have just returned. Shri Guru is at the Sangam and he has asked me to call you.'

Hearing this all were astonished. They went to the sangam and praised Shri Guru. The persons, who had been to Shri Shailya, returned in a fortnight. They also wondered to know this episode.

Chapter 44 - Nandi Brahmin relieved of Leprosy: He became a Poet

Nandi was a Brahmin suffering from Leprosy. He worshipped Tuljapur Bhavani for 3 years. He observed fast. He stayed near Bhuvaneshwari at Bhilavadi for 7 months and worshipped the deity devotedly. He was told in a dream to go to Shri Guru at Gangapur and that he would then be relieved of the disease.

Nandi said, 'You are Goddess yourself, how do you ask me to go to a human being. I shall be here, no matter if I have to lose my life.'

The pujari also had similar dream. He and some others told Nandi, 'Do not trouble the Goddess hereafter and if you do not mind, we shall not allow you enter this mandir.'

Being helpless he came to Gangapur and went to the Math and bowed to Shri Guru. Shri Guru asked him 'Leaving the Goddess, why did you come to a human being? When you doubt, how can you be relieved of the disease?'

Realizing that Shri Guru knew what was in his mind, he said, 'I am a dullard. Kindly forgive me. I have come for your shelter. Kindly protect me. I am very much harassed due to this disease. My wife also left me and went to her parents. Chandla Devi has sent me to you. Kindly do not drive me away.'

Shri Guru asked Somnath to take Nandi to the Sangam and said, 'Let him bathe at the Shatkul and have rounds of the Ashwattha. Give him new clothes, throwing away his old ones and then bring him here for meals.'

As advised by Shri Guru, Somnath took DNandi to the Sangam for bath. After bath his body became free from leprosy. After taking rounds of the Ashwattha, Somnath brought him back to the Math. Nandi bowed to Shri Guru and began to pray Him.

Shri Guru asked him, 'See if all your body has been free from the disease. He looked to his body and found that some patches had remained on his thigh. Being afraid he asked 'After having your blessings why these patches should be here?'

Shri Guru said, 'You came with a suspicion that what a man could do and so a little disease is there. You

should stay here praying God, the little disease that is there will also be wiped off soon.'
Nandi said, 'I am illiterate. How can I compose poems of praise?'
Shri Guru asked him to draw out his tongue. When he did so, Shri Guru put little bhasma on the tip of his tongue.
Instantly he became wise. He bowed to Shri Guru and began to compose poems in praise of Shri Guru. The summary of those poems is as follows :-
'I was sinking in the worldly ocean, being deluded by the affection for my family members. I was roaming through different species as swedaj, Andaj, Udbhija and Jaraj i.e. animal life. Human life is the best of all. I had no knowledge in the Shudra birth. The birth of a Brahmin is the best amongst the human beings. But if a Brahmin is also a dullard, how can he have knowledge of Shri Guru?
The blood of the mother and the semen of the father unite and a fetus comes into existence as a bubble. After 15 days it becomes liquid. Within a month a small solid fetus is formed. I the second month the head and the limbs take shape. When the five great elements i.e. the earth, the water, the luster, the wind and the sky unite, the soul enters the fetus. In the fifth month the skin and the hair are formed. In the sixth month the fetus starts respiration. In the seventh month, the ear, the tongue, the brain and the marrow become solid. In this way I was growing in the mother's uterus. The mother would eat hot, salt, sour, pungent and acidic articles, due to which I was greatly troubled.
I then took birth. My span of life was fixed. Half of the time i.e. the nights were spent in sleep in vain. The remaining half is divided in the three stages, childhood, youth and old age. In the childhood, I had to suffer much. I wept due to pain in the stomach, but my mother thought that I was hungry and took me to her breast. And when I was hungry, she thought I was ailing and gave me bitter medicines. At times due to scorpion bite, in the cradle I would cry. She would then sing lullabies and move the cradle to and fro and tried to lure me to sleep or she would think that I am affected by some spirit and so the tried Mantra - Tantra and tied a black string on my wrist. My mother would take pungent and sour articles and I had to suffer from diarrhea, cough etc.
In the youth, I was influenced by passion. I disregarded the parents and the guru and always thought about the female-sex. Due to vanity, I despised sadhus, saints and old persons. How could have I adored Shri Guru during this period?
In the old age I was affected by cough, gases and other troubles. My hair became white while taking care of my family and children. I lost my teeth, I could not hear well and see properly. Even in this state I did not serve Shri Guru. You are the protector and liberator of the universe. Please liberate me.'
Illiterate Nandi composed such poems. All wondered to see his feat Nandi further said, 'Vedas say that the feet of Shri Guru are holy there is no other way than the feet of Shri Guru, to be free from the worldly sea. By the favor of Shri Guru, all my sins are wiped off. Shri Guru Narsimha Saraswati is like Kamdhenu. So people should adore him and get liberated.
Nandi was later called 'Kavishwar' due to his poetry. The patches of leprosy on his thigh also disappeared in course of time. Nandi greatly rejoiced at the cure. He began to serve Shri Guru with more devotion.

Chapter 45 - Poet Narhari Becomes a Disciple of Shri Guru

Once some disciples took Shri Guru to their town Hipperge. This is a holy place of Kalleshwar. A Brahmin Narhari lived there. He was a great devotee of God Kalleshwar. He daily composed five new stanzas in praise of Kalleshwar and worshiped him devotedly.
People told him the greatness of Shri Guru and requested him to compose poems in his praise. But Narhari said, 'I have sold my tongue to Kalleshwar and I shall not compose poems in praise of a human being'. As usual he went to the temple to worship Kalleshwar. While worshipping, he had a nap and he got asleep. He saw a dream that Shri Guru was sitting on the Shiva Linga and that he was worshiping Shri Guru. Later the Linga disappeared and Shri Guru only was seen. Shri Guru smiled and asked him 'You do not believe in a human being and then why are you worshiping me?'.
Narhari awoke and wondered about the dream. He repented for underestimating Shri Guru Narasimha Saraswati, who was all incarnation of Shri Shiva.
Immediately he went to see Shri Guru, bowed to him and said, 'Kindly forgive me. Without knowing your greatness I underestimated you, but now I know that you are Kalleshwar himself. When Kamdhenu is at home, why should one be anxious? Kindly let me have your blessings. I wish to serve you hereafter.' Saying this he began to praise Him.
Shri Guru was pleased. He gave clothes to Narhari and accepted him as his disciple. Shri Guru said to him, 'Kalleshwar is great. You continue to worship him. Narhari said, 'When you yourself are

KAlleshwar, why should I worship other Kalleshwar? I shall not go away leaving thy feet now.' In this way, Narhari poet also became a great devotee of Shri Guru.'

Chapter 46 - Shri Guru Visits Eight Places at One Time

At the time of Diwali festival, seven devotes of Shri Guru came to Ganagapur Math and requested Shri Guru to come to their places for Diwali. As Shri Guru loved them all alike, it was a problem before him as to whose invitation should be accepted Shri Guru said to them, 'You are all from different places. How can I come to your homes at the same time. You decide among yourselves as to where I should go first and where I should go later.'

Each devotee wished that Shri Guru should come to him first. So they could not decide and began to quarrel, Shri Guru called the devotees one by one and told each of them 'I shall come only to one house. So don't argue unnecessarily.'

Then the devotees said, 'Oh Guru, do not make any distinction between the rich and the poor. Please treat us equally. If you neglect us we shall end our lives, we serve you and we do whatever you say." With these words they all prostrated themselves before him humbly.

Thereupon Sri Guru said, 'All right, I shall visit you all. Rest assured about that.'

One of the disciples asked him, 'How can we be sure that you will visit the homes of all of us?

Then Sri Guru called each of them separately and said, 'I will come to your house, but do not tell others.'

All the seven devotees thereafter went back to their respective places, pleased.

When the devotees of Ganagapur knew this, they requested Shri Guru, 'You should not go out of Ganagapur for Diwali.' Shri Guru promised them also that he would be there, and that they need not worry.

In the morning of Narak Chaturdashi day, Shri Guru took eight forms and went to 7 places of 7 devotees and also stayed at Ganagapur Math. He accepted Puja in all the places.

Later the devotees gathered at Ganagapur for Deeparadhan on the Kartik pournima. Each one told that Shri Guru had been to him in Diwali and showed the cloth presented to him by Shri Guru. The people of Ganagapur said, 'Shri Guru was here in the Math during Diwali.' But on seeing the articles presented by Shri Guru all realized that Shri Guru had taken 8 forms in Diwali and they all were amazed. The conviction that Shri Guru is the incarnation of Trimurties became more firm and they adored him with greater devotion. He who worships Sri Guru will have all is desires fulfilled. All try to experience the value of Guru Bhakti, but fools cannot appreciate Amrit. Only Jnanis and devotees can relish the Amrit of Guru Nama.

The Vedas and Shastras proclaim that he who looks down upon Guru as an ordinary human being will be born an animal. Sri Guru Charitra is equal to Veda-Shasta. Only Guru can liberate one from the throes of Samskara.

Those who go to Ganagapur and serve Guru with devotion will surely get all their desires fulfilled. So listen, all of you, purify your mind and visit Ganagapur.

Chapter 47 - Parbati had Bumper Crops even in Scarcity

There lived pious farmer, named Parbati, in Ganagapur. He used to bow to Shri Guru when he went to Sangam in the morning an again at midday when Shri Guru returned. His field was on the way to the Sangam. Once Shri Guru asked him, 'Why do you take this trouble daily? What is your desire?'

Parbati said, 'I wish that my field yields a good crop'.

Shri Guru, 'what have you sown?'

Parbati said that jawar (sorghum) was sown in his field. He further added, 'It is due to your favor that this year the corp is good. I wish that you should kindly come to my field and have a look at the crop by your sight which showers nectar.'

Shri Guru went to the field, looked at the crop and said, 'If you have faith in me, do as I bid you.'

Parbati said, 'I shall obey you from the bottom of my heart'.

Shri Guru - 'Till I return at midday, cut off this crop'. Saying so, Shri Guru went to the Sangam.

Parbati approached the Revenue Officer and asked him to permit him to reap the crop on the rent as per the previous year.

The Officer said, `This year the crop is good, hence the old rent will not suffice'.

Parbati said, `I shall pay double the rent. So please give me permission'. The Officer agreed and granted the permission.

Parbati took some men with him, went to the field and reaped the crop. His wife and children tried to

prohibit him; but he did not listen to them. The wife complained to the Officer: 'The crop is good this year; but before the harvest, my husband is reaping the field on the advice of a Sanyasi and is depriving us of food. Kindly prohibit him to cut the crop'.
The Officer sent his men to ask Parbati why he was reaping the field before the harvest. Parbati said, `If the Officer has doubt of getting the rent; I shall pay the corn from reserve and keep my cattle at his door'.
Parbati reaped all the crop. Seeing that Shri Guru was returning from the Sangam, he bowed to Him and reported that he had cut the crop as instructed.
Shri Guru `You have reaped in vain!'
Parbati `I have read the crop as advised by you. I have full faith in you.'
Shri Guru `You will have the fruit of your devotion'. The wife and children of Parbati said that they had lost their food. Parbati consoled them by saving: 'Shri Guru is Shri Shiva incarnate. With his blessing we shall have no loss. He told us to do this due to some unforeseen reason.'
In about a week, there was a severe code and all the crops in the country were lost. Then on Mul Nakshatra, there was heavy rain, which was also harmful to the crops; but Parbati's field yielded hundred times more crop of good quality. All wondered to see this.
The wife and children of Parbati also rejoiced. They begged apology of Parbati and repented for underestimating Shri Guru. The mention of all the above facts is made here in order to show the affinity of Shri Sai Baba to Shri Vitthal of Pandharpur. One Sai Mandir at Phanaswadi, in the Girgaum area of the Bombay city, was formerly a temple of Vitthal and it was known as 'Shri Premal Vitthal Mandir'. In this temple the idols of Vitthal and Rakhumai were installed by Shri Gajanan Vinayak Pradhan, as the temple itself was constructed my him as his own private property. However, Shri Vasantshastri alias Aba Panshikar completely changed the Mandir and gave it the present form. One Shri Prabhakar Panshikar, is a famous actor on the Marathi stage and Shri Aba Panshikar is his brother. Shri Aba Panshikar was performing Keertans in the Vitthal mandir regularly. Shri Bhole Guruji, who is a Sai devotee, used to attend Shri Panshikar's keertans as he was staying very near the above mandir, in the Mugbhat area Girgaum. Shri Bhole Gurugi requested Shri Panshikar to start praying to Shri Sai Baba. Shri Panshikar was not aware of greatness of the saint of Shirdi up to that time and on being initiated by Shri Bhole Guruji, he gladly became a devotee of Shri Sai Baba. He very soon became a staunch and sincere devotee of Sri Baba and very soon thought of changing the vitthal mandir into a Sai temple. It is because of the zeal and efforts of Shri Aba Panshikar that the Premal Vitthal mandir is now converted into a Sai mandir and is now known by that name.
In this temple, we see the idol of Shri Sai Baba in plaster, which is about four and a half feet high. This idol is seated on an altar. It will be seen from the photograph of the temple published along with this article that the original idols of Shri Vitthal and Rakhumai installed in the temple have still be retained in the temple as Shri Sai Baba had reverence for that god as stated at the beginning of this article. The beautiful idol of Shri Sai baba in plaster was made by one sculptor Shri G.V.Patkar. Though the temple was originally constructed as a private temple, still it was later on thrown open to everyone for worship and at present anybody can go and offer flowers or garlands to Shri Sai Baba or Shri Vitthal - Rukhumai.
In the rear side of this temple, there is a banyan tree about hundred years old. Around this tree we can also find the idols of Shri Datta, Hanuman and Pindi of Shri Shakar. In addition to that, there are the Padukas of Shri Sai Baba in silver in this area. These Padukas were installed at the October 1952.
The practice of getting prepared the silver Padukas of Shri Sai Baba and give them to different people or institutions dedicated to Sai worship, was started by this temple. So far, the Sai Padukas got prepared by this mandir have been installed at five different places. It may be noted here that the Padukas installed at the Sai temple of Smt. Ajibai Wanarse at London, were got prepared by this mandir.
'Service to humanity and Service to the dump mutes is the service to God' this was the motto of Shri Sai Baba and the management of this temple has borne in mind this fact. They have therefore coupled a social duty with this religious institutions. On the first floor of this temple, arrangements have been made for the free accommodation of poor and deserving students, Who have no arrangements to stay in Bombay. A great number of students have taken advantage of this facility and because of the religious atmosphere of the temple, these students are grooved in Sai devotion from the young age of their life.
Aarti, worship etc. are carried out at this temple every day as per those performed at Shirdi. Ramnavami, Gurupournima and Vijayadashmi are the great festivals observed at this temple on the same lines as is done at Shirdi. This temple has started one more practice. On every Shivaratri day, the offering of fruits is made to Shri Baba and they are later on distributed to the devotees by way of prasad. Shri Pandurang Mahadev Warang is a staunch Sai devotee, who manages the daily affairs of the temple with great care. He is only thirty-one years of age at present, but for the last twenty-two years he is staying in the temple

premises and is attending to the work of this temple. The management wants to expand the activities of the temple and arrange some further programs on a large scale; but due tot shortage of space they feel sorry that it is not possible for them. Shri Warang always says that all his difficulties are readily solved by Shri Sai Baba. This shows his great faith in Shri Sai Baba and his devotion to Him.

Girgaum is a very crowded locality of Bombay city. They area round about Lalbaug and Parel which is known as the 'Mill area' is perhaps another equally crowded area in Bombay. The people in the 'Mill area' are so very busy in their struggle for existence, that they have hardly any time to think about god or existence. The people in the Girgaum area are mostly white collar people. They have regular hours of their office work. Similarly religious practices are imbibed in them from their childhood. Hence they find the need of a place for worship where they can get mental peace. The people who were formerly they devotees of Vitthal have started visiting this temple for the worship of that god; but after seeing the idol of Shri Sai Baba in the temple and having come to know. His greatness, they automatically become His devotees. Thus this temple has a good place of worship for the devotees staying in Girgaum area of the Bombay city and is therefore frequented by a number of devotees every day.

Chapter 48 - AmarjaSangam and the Greatness of Ganagapur

On the parva day of Ashvin Vad 14, Shri Guru said to the disciple, 'We shall have bath at trishali (3 Holy places i. e. Prayag, Kashi and Gaya) with family and children.

The disciple said, 'For such a long journey, we require some time for preparations'.

Shri Guru, 'These holy places are near about. So there is no need for special preparation.'

Saying this he went with them all to the sangamam. All took bath there. Shri Guru said, 'The Sangam is like Prayag. Bhima flows there northwards. This Amarja Sangam is as holy as the Ganga-Yamuna Sangam of Prayag. There are other eight holy places (Tirthas) near about.'

The disciples, -'Why this river is called Amarja?'

Shri Guru, -'Jallundhar Rakshasa were on War. Indra went to Shri Shankar and said, 'We kill Rakshasa but from each drop of their blood, new Rakshasa are born and they have spread in Three Lokas. They have killed many Gods.'

Hearing this, Shri Shankar was enraged and started to kill the Rakshas in the form of Rudra. Indra said, 'You will kill the Rakshas: but kindly suggest any device to make the gods alive.'

Shri Shankar recited Amrutmantra and gave a jar filled with nectar. Indra sprinkled the nectar on the Gods and made them alive. While Indra was going with the jar of the remaining nectar some drops fell on the earth and a river was created called 'Amarja'. Bath in this river prevents diseases and untimely death. This river meets Bhima and this Sangam is great like Triveni Sangam of Prayag. Bath in this Kartika and Magha months, on Somwati, Sankratini grahan (eclipse) Parva at this Sangam is very virtuous.

Before this Sangam is the Ashwattha, bath near which fulfills all the desires. I also live here. After worshipping this Ashwattha, worship the 'Sangameshwar' with devotion. This is like Mallikarjuna of Shri Shailya. Bow to Nandi and Chandi, have three rounds and see Shiva Shankar.

There is the 'Varanashi' Tirth i. e. Kashi one mile ahead. One Brahmin of Bhardwaj Gotra was a great devotee of Shri Shiva. He roamed everywhere without clothes, people called him 'mad'. He had two brothers Ishwar and Pandurang. They were thinking of going to Kashi. At this time one devotee of Shri Shiva came there and said to his brothers, ' Why do you go to Kashi? Here is Kashi Visheshwar.' The brothers said, 'Where is it? Show us'.

The devotee took a bath and sat in meditation. Shri Shankar appeared before him. The devotee requested him to create an idol of Kashi Vishveshwar there for daily worship and darshan. Shri Shankar conceded and Manikarnika Kund was created first and the shrine of Kashi Vishveshwar came out of it. A river flowing northward like Bhagirthi also came into existence. All the principal places of Kashi were thus created here. Both the brothers then worshipped Kashi Vishveshwar. These brothers lived at Pandharpur and were known as 'Aradhye'.

Hearing this from Shri Guru, all took bath there and worshipped Shri Vishveswar with devotion and observed other rites.

Shri Guru -'Here is ' Papavinashi Teerth' bath in which destroys all sins.' Shri Guru called his sister Ratnai here and said, 'You had killed a cat with a stick and therefore you are having leprosy. You bathe in this Tirth daily and your disease will disappear.' As advised, she bathed here for three days and her disease was wiped off.

A little further is 'Kothi Tirth'. One should bathe here on Sankranthi, Grahan, Purnima and Amavasya and give a cow with a calf in charity. Further to this is 'Rudra Tirth'. It is as holy as Gaya. Observe Sraddha

here.
Further is 'Chakra Tirth' like Dwaraka. Beyond is 'Manmath Tirth'. To the east of it, is 'Kalleshwar' like Gokarna Mahabaleshwar. By doing this, eight glories are obtained.'
Shri Guru thus narrated the greatness of the eight holy places and all were pleased. They bathed and observed other rites and returned to Gangapur with Shri Guru. A grand samardhana was arranged jointly.

Chapter 49 - The Gist of Guru Geeta

Namdharak bowed to Shri Siddhamuni with folded hands and said, 'gurudev, you have narrated to me the life of Shri Guru and have given me the real gnyan(knowledge) which has wiped off my karma and by your blessing, I have known the essence of religion. Devotion to Shri Guru is like the Kalpataru and Rishis like Vashishta and Shuka also follow this path. Now kindly tell me the path of Sadguru.'
Being pleased with the question, Shri Siddha said, 'Namdharak, you are very fortunate as you as you have asked question regarding the eternal principles, knowing with illusion and ignorance are wiped off and the mind becomes becomes as clear as the light of the sun.
Once when Shri Shankar was sitting on a beautiful point of Kailas, Devi Parvati with folded hands said to him with devotion, 'Great God of Gods, Guru of the universe, give me Gurumantra and kindly tell me the means by which one's soul becomes united with Brahma'.
Shri Shankar said, 'Dear Devi, this is a question which has never been asked to me so far by anybody. You are my second form. So I shall tell you this gist and this will benefit all the people also'.
Veda, Shastra, Purana, Ithihas, Mantra-tantravidya, Smriti-jaran-maran (using the the power of doing miracles by the devotees of Shiva and shakti) and other various sciences put one in illusion. Without knowing the gist of devotion to Guru, people perform sacrifices, observe penance, vrat, charity, recitation and go to the holy places but only after the rise of the light of Shri Guru, difficult vidya, worldly illusion and ignorance are all wiped off. By serving Shri Guru, all sins perish and the soul becomes pure and united with Brahma.
Taking the holy water, touched by the lotus like feet of Shri Guru, is like a bath at a holy place. This Tirth is as holy as Kashi or Prayag.
Always remember Shri Guru. Recite Shri Guru's name all the time. Obey his orders, serve and worship Shri Guru with devotion. Doing this, one can even attain my position.
The alphabet 'Gu' means darkness and 'Ru' means light. Guru means the knowledge of the light of Brahma, that destroys darkness of ignorance. GU is the first alphabet to create illusion and other attributes. RU is the second alphabet of Brahma which destroys illusion and vain appearance. This power of Guru is supreme and is difficult even for the Gods to obtain.
A Sadhak (disciple) should offer to Shri Guru good seat, bed, clothes, ornaments, conveyances etc. He should serve him with devotion for getting one's position, ashram, caste and pray him with body, senses, money, son, wife, etc. clearly and should not be ashamed to lay prostrate before him.
Men go to hell by living in family life as one's body is full of worms, night-soil, urine, phlegm, blood, flesh and bad odor. Bow to Shri Guru, who liberates a person from the worldly miseries.
Shri Guru is Brahma, Vishnu and Mahesha and Para-Brahma. He is the cause of the creation of Universe, liberator of persons from this worldly sea and giver of the knowledge of all the vidyas.
By applying the ointment of Shri Guru's knowledge to one's eyes, closed eyes are opened, parents, brothers, and good men who give real knowledge of worldly life, are all Gurus. Though there is diversity in the universe, yet there is oneness. Shri Guru protects one from all difficulties, showing the cause and effect.
If Shri Shankar or Shri Vishnu are enraged, Shri Guru protects the devotees, but when Shri Guru himself is enraged, even Shri Shankar or Shri Vishnu cannot protect them.
Just as the blind man cannot see the light of the Sun, so the dull persons do not see the nectar-like appearance of Shri Guru, which is visible only to the eyes of the thoughtful. Shri Guru is like a monarch, who is witnessing the drama of creation and destruction of the universe.
Three Nath, Ganesh, 3 Bhairava Peethas, Siddha, 3 Batus, 2 Pad, 3 Dooties, Shri Shankar, 4, 6, 8, 9 Veeresh, 5 Veeravalies are all associated with the best 'Shri Malini' mantra. Bow to this Shri Guru mandal.
To think about Shri Guru's body is like thinking about everlasting Shri Shiva and to recite Shri Guru's name to praise to eternal Shiva's qualities.
Shri Guru is birthless, devoid of old age and has no beginning. He is self created, devoid of change, full of bright bliss, minutes of the minute, greatest of the great and eternal. He is self shining, spotless, sky

pervading, everlasting and has no decrease. Vedas and Manu describe Shri Guru's penance in this way. Therefore always remember Shri Guru.
By the knowledge of self, which is pervading all the universe, moveable and immovable, sins of several births are atoned. There are no greater principle than the knowledge of self. There is no greater penance than the service of Shri Guru and there is no deeper knowledge than the advice of Shri Guru.
Shri Guru is Jagannath (lord of the universe) and the Guru of the 3 Lokas. Shri Guru is the universe and our soul is the soul of all the creation. Bow to Shri Guru, who gives this knowledge.
The persons, who are proud of penance and knowledge and who are engrossed in the worldly affairs, are like the pots moving on the wheel of a pot-maker. Gods, Gandharvas, fore fathers, yaksh, kinnar, rishi, siddha, who do not serve Shri Guru do not get salvation.
Bow to Shri Guru, who is supreme joy and who gives the best pleasure. He is shrine of knowledge, above division, sky pervading, knower of 'Tattwam Asi' (that thou art) principle, only one, eternal, pure, immovable, who witnesses everything and who is devoid of existence and three qualities(Satwa,Raj and Tam).
To know one's self is the supreme knowledge and the utmost goal of life. This is attained only by the favor of Shri Guru.
Remember Shri Guru till death. Even if he is fickle minded, do not forget or forsake him.
The wise should not speak about Shri Guru with disrespect. Do not tell a lie before him.
Those who despise Shri Guru go to hell. Those who discuss vainly with Shri Guru become Brahma Rakshas and have to live in barren and waterless places.
Oh Parvati, Shri Guru protects his disciples, even if god, muni or pannag curses. Gods and munies are weak before Shri Guru, whose curses can destroy them in no time.
O Devi, according to Smrities and Vedas, Shri Guru is Parabrahma. Guru is a mantra of two syllables.
Bow to Shri Guru, who is pervading all the universe from Brahma to grass, who is eternal, whole, formless, devoid of qualities, engrossed in self-knowledge, above divisions and full of real bright-joy (sat-chit-anand rup).
Brahma is eternal like fragrance in camphor and flowers and like the coolness and warmth in an object. This knowledge can be got only through Shri Guru. So worship and serve him with pure and clear heart and singular devotion. One, who is united with Brahma in meditation, realizes Kundalini, Brahma Randhra and formlessness and gets salvation without doubt.
The ignorant wins over the worldly sea and the wise besides gets knowledge of actions and no-actions by following the path of Shri Guru.
Those, who read, hear or write Shri Guru Geeta and give it in charity with money, all their desires are fulfilled. Always read Sri Guru-Geeta to get rid of the miseries of the worldly life.
Each and every syllable of Guru-Geeta enables to win death, remove all difficulties and fear of yaksha, Rakshas, ghosts, thieves, tigers and diseases. It gives the power of using Bhasma, mesmerism and hypnotism.
O Devi, read Shri Guru-Geeta, sitting on a site of kush grass(dharbhasan) or white blanket with attentive mind. Use a white seat for peace, red for mesmerizing, black for punishing the evildoers and yellow for getting wealth. For peace, sit facing the north, for mesmerizing facing the east, for punishing the evildoers facing the south and for wealth facing the west.
Recitation of Guru-Geeta, gives one incentive power, develops one's qualities, destroys evil acts, makes good acts successful, removes fear of Grahas(planets), destroys evil dreams, gives issues even to sterile women, gives good luck to the married women(keep their husbands alive all their lives) and gives peace of mind.
If a widow reads Shri Guru-Geeta without object, she gets salvation. If she reads with desire, she will get a good husband in the next birth and all her miseries, difficulties and curses will perish.
Shri Guru-Geeta is like a Kamadhenu to those who read it with some expectation. It is like a kalpataru to those, who read with desires. It is like a chintamani to the thinkers of everything good. If you read it for salvation you get salvation, if you read it for worldly pleasures, you will get them.
One can read Shri Guru-Geeta with some object, sitting on a bank of a river or the sea shore, in the mandir of Vishnu, Shiva, Devi or other God, math, cowshed, under vat, awala, mango tree or near a plant of Tulsi or dhotra or in the cremation ground at a lonely but clean and neat place.
Even though a devotee of Shri Guru may be a fool, still he is great, all his good acts, penance, vrat, diksha become successful. They are never futile.
As Shri Guru knows Brahma, he is always pure and wherever he goes, there is the presence of God, Tirth and Peeth. One who reads Guru-Geeta sitting or lying on a bed, standing, walking, speaking, riding on a

horse or an elephant, is pure. He has no rebirth.
A soul is one with God, just as the water in the sea, the milk in the milk pot, the ghee in the ghee-pot and the sky in the broken pot are one with them, similarly the Dnyani (learned), is united with God and lies lost in himself day and night.
O Parvati, when one is blessed by Shri Guru, all his doubts vanish, goddess Saraswati resides on his tongue and he gets both the pleasures and salvation by the favor of Shri Guru. One's recitation, vrat and penance of several births bear fruit.
O Waranane (having good face), I told you, this principle of Sankhya sastra One God, one religion, one devotion, one penance are nothing else but Shri Guru himself. There is no higher principle than that of Shri Guru.
The home, where is devotion of Shri Guru, parents, family and race, is fortunate. Those, who do not adore Shri Guru due to Vanity of knowledge and penance, are unfortunate.
Even to Brahma, Vishnu, Mahesh, Gods, Rishi, Forefathers, kinnar, siddha, charan, yaksh, munies, the favor of Shri Guru, is like the great holy Tirth. Shri Guru's Tirth is the root of all the Tirths.
If one reads Shri Guru-Geeta in travel, or during war, at the time of the attack of an enemy, he gets victory in life and salvation at death.
If Shri Guru-Geeta is read with evil acts, at evil places and with fickle mind, it gives evil effects.
As you are dear to me, I have told this gist to you. Keep it with yourself. Tell this to one, who is not engrossed in worldly pleasures and has devotion; but do not tell it to him, who is not devoted, who is a deceit, cunning, atheist and who discusses vainly.
Here ends the gist of Shri Guru-Geeta in the form of a dialogue between Ishwar and Parvati, included in the Uttarkhand of Skand Purana.

Chapter 50 - The Muslim King Comes to See Shri Guru

We have seen a reference of a Rajak in the 9th chapter. By the blessing of Shripad Shri Vallabha, he was born in a Muslim Royal family and he became king of Bidar. Due to devotion of previous birth he was kind and pious. He treated all religions and sects equally. There were several temples for which he had due sympathy. He also had respect for Brahmins. Muslim priests despised Brahmins and Vedic religion. But king said to them, 'God is one. Only the names are different. All are created from 5 great elements (Panch --- Mahabhoot). The earth is the mother of all. Cows are different colors, but their milk is white. Ornaments may be many, but the gold is the same. Similarly Paramatma (God) is everywhere. So make no difference between the religions and castes.'
Thus the king was ruling impartially. Once he had a tumor on his thigh, Vaidyas and Hakims treated him but to no effect. The king had great pain due to it. He called some Brahmins and requested them to suggest a remedy.
The Brahmins said, 'Sins of the previous birth harass one in the form of some disease. For this, visit holy places and give something in charity. Live in the company of saints. You go to the Papvinashi Tirth and bathe there. The tumor will subside.'
The king went to the Papvinashi Thirth. He met a Sanyasi there. He bowed to him and showed him his tumor The Sanyasi said, - 'When you see a saint, you will be relieved of the disease. I shall tell you a tale in this connection.'
'A Brahmin lived in Awanti i.e., Uijjain. He gave up bath and the Brahmin's rites i.e., sandhya, puja etc. and lived with a prostitute named Pingla. Once Rishabha Muni came to them. They treated him well. They worshiped him and took the tirth of his feet. When the Muni was asleep, both served him keeping awake the whole night. Next morning the Muni went away. Later on in their old age, both the Brahmin and Pingla died.
The Brahmin became the son of king Vajrabahu in the next birth. When he was in Sumati's (eldest) womb, the younger queen became jealous and she gave poison to the eldest queen, who got eruptions all over the body. She delivered a male child, who was also affected by eruptions all over the body. The king got them treated by physicians but they could be cured. The king suspected that the infection would spread in the whole family and he therefore asked a fisherman to take the queen and her son to the forest and leave them there. People were sorry to know about this evil act of the king. Sumathi was roaming in the forest with her son in despair. Due to exertion, she was thirsty and was searching for water. She came to a mandir and met some females, who told her, 'Padmakar is the king of this country. He is kind and pious. He will protect you.' In the mean time some maid servants of the king came there. Sumati narrated to them her sad account. They took Sumati to the palace and reported to the king about her. The king was

very kind and he arranged for her stay.
Here too the eruptions on the body of the mother and son harassed them. One day due to unbearable pain, the child expired. Sumati began to weep bitterly. The ladies of the neighborhood tried to console her, but she continued mourning.
In the meanwhile Rishabha Muni came there. King Padmakar received him warmly. As he heard a mourning sound he inquired. Padmakar narrated to him the sad account of Sumati. Rishabha Muni came to her and began to console her, saying, 'It is futile to mourn for the bygone. All lives are like bubbles in water, This body is made of five elements and when these elements separate, nothing remains behind. So do not mourn for the perishable body. One has to suffer as per one's previous actions. For self-emancipation adore Shri Shankar'.
Sumati said, 'I had to come here leaving the kingdom and here too I met this fate. Now I do not wish to live any longer.' Saying so she fell on the feet of the Muni.
The Muni was moved to see her state. He remembered the service that her son had given him in his last birth. He applied a little bhasma to his forehead and put a little in his mouth. Suddenly the child got life and began to move. The eruptions on his body and on his mother's body also vanished by the powerful sight of the Muni. Both looked as bright as gold. Sumati and the child bowed to the Muni devotedly. The Muni blessed them and went away. The greatness of the blessing of a saint is like this. 'If you serve a saint you will be relieved from the tumor.'
The Muslim king asked with folded hands, 'Kindly tell me where there is a saint, I shall go there'. The Sanyasi said 'Shri Guru lives at Ganagaput on the bank of Bhima. You go to him.'
The king immediately went to Ganagapur and inquired about Shri Guru. The people were afraid when the saw that the Muslim king had come to Ganagapur. They did not speak due to fear. When the king asked again he was told that Shri Guru had gone to the Sangam and he would return soon. Hearing this, the Muslim king started to go to the Sangam. On the way he saw Shri Guru coming. He came down Palanquin and bowed to Shri Guru respectively.
Shri Guru said, ' O, Rajak, where have you been so far? I am seeing you after a long period'.
Hearing this, the Muslim king recollected his life of last birth. He lay prostrate before Shri Guru and began to shed tears of love and joy. With choked voice he asked 'Gurudev, why did you keep me away so long? Being entangled in the royal pleasures, I forgot you. Now I have come to your shelter. Liberate me. I am much harassed due to this tumor on my thigh.'
Shri Guru smiled and said, 'Show me, where is the tumor?'. The king began to look his thigh. But no! The tumor had vanished! He said, 'By your blessings, I could enjoy the royal pleasures and glory. All my desires are fulfilled. I now wish that your holyself should come to my palace and bless my family members.'
Shri Guru said, 'We are Sanyasis. We should not live in cities. You being Muslim, cows are slaughtered daily in your city. This is a great sin. Prohibit killing of cows in your kingdom.'
The King said, 'I am not a king now. I am your devotee, a Rajak. Give me a place at your feet.'
Shri Guru began thinking. Now in this KaliYuga, cruelty will be increasing. It would be better if I disappear from here. He therefore thought of going to Gautami (Godavary). While returning to the math, the king seated Shri Guru in his palakhi and he took his padukas (sandals) in his hands and walked on foot behind the palakhi.
Shri Guru said, 'You should ride on a horse as you are a king. Your persons will blame you for serving a Brahmin and a Sanyasi.'
The king said, 'I may be a king for the people, but for you I am your devotee, a Rajak. My body of iron is transformed into gold by your sight. All my desires are now fulfilled'.
By this time all the elephants, horses and soldiers of the King had reached the place. Shri Guru said, 'Listen to me, ride a horse '.
The King first seated all the disciples of Shri Guru on the horses and then he rode a horse and the procession started ceremoniously.
Shri Guru then said to the king, 'If we come with you, we cannot observe our rituals punctually. Therefore I will go ahead. You come to Papvinashi to see me'.
Saying this, Shri Guru disappeared instantly with all his disciples and reached Bidar. Nagnath the son of Sayamdev met Shri Guru there. He worshiped Shri Guru and did a samaradhana. Then Shri Guru went to the Papvinnashi tirth.
The Muslim king was very sorry to see the disappearance of Shri Guru from the procession suddenly. But he remembered that he was asked by Shri Guru to see him at Papvinashi. He rode a swift horse and started for Papvinashi. He covered the distance of 88 miles in a day. He saw Shri Guru and again

requested him to grace his city by holy presence.
The kind decorated his city with flags, buntings and arches. He seated Shri Guru in a Palakhi. Nine kinds of gems were waved on him. The citizens waved aarati at various places. The Muslims censured the king for serving for the Brahmins; but the Hindu citizens and Brahmins praised him for liberal, learned and pious.
The procession was going with musical instruments. Coins and clothes were being distributed to the poor. When the procession reached the main gate of palace, Shri Guru walked on the costly carpet spread on the path. Shri Guru was seated on the decorated throne and all the queens and children of the king bowed to Him respectfully. Shri Guru blessed the king and his family members and asked, 'Are all your desires fulfilled by now?'
The king said, 'I have fully enjoyed the royal glory I now wish to serve at your feet'.
Shri Guru asked him to come to Shri Shailya and went to Gautami at Nasik. He bathed there and returned to Ganagapur. All the citizens were pleased to see that Shri Guru had come back safe.
Shri Guru called all the disciples and said, 'Now I wish live secretly. Therefore I intend to go to Shri Shailya. Still I shall be staying at Ganagapur. If I live fear openly, the Muslims will come here daily and trouble me for fulfillment of their desires as the King himself had been here.'

Chapter 51 - Shri Guru's Journey unto Bliss: Disciples Get Flower-Gift

Knowing that Shri Guru has decided to go to Shri Shailya, all the disciples and citizens felt very happy. They said, 'You are our treasure. Why do you go leaving us?'
Shri Guru smiled and said, 'You need not worry. I shall stay here secretly. I shall have bath at the Amarja Sangam in the morning. In the midday I shall come to Gangapur math and accept nirguna puja and give darshan to the devotees. From the view point of the public, I am going to Shri Shailya Yatra. Have no doubt. I shall always stay at Gangapur. The Aswattha here are like Kalpataru.'
Saying this Shri Guru started for Shri Shailya. People accompanied him for some distance and when they returned to the math they saw Shri Guru there. After some time he disappeared. All wondered at this miracle.
Shri Guru went to Patal Ganga, flowing at the base of of Shri Shailya, He asked his disciples to prepare a flower-seat and said, 'I have to go to Mallikarjuna on Shri Shailya on the other side of the river.' The disciples prepared a nice seat of flowers of Shevanti, lotus, malati, kanher etc. on the leaf of kardali and placed it on the river side.
Shri Guru said, 'Now you should return to your respective places'. All were greatly aggrieved. Shri Guru sat on the flower seat on Magh Vad 1st, on Friday when Guru (jupiter) was in Kanya (vergs) Rasa at evening time and before going away said, ' I am going to the place of self-bliss. I shall send flowers as gift which you should distribute amongst yourselves and worship them daily. I like singing. I shall be near those, who sing prayers. They will get all the pleasures'.
Saying this Shri Guru disappeared in the river. After some time some boatmen came from the other side of the river. They told, 'We saw Shri Guru on the other side. He was looking like a sanyasi and was holding a dand (stick) in his hand. He had golden sandals. He told his name as 'Narasimha-Saraswati. He has given a message for you, 'I am going to the Kardali-Van. Still I shall be at Gangapur. Do not worry. I am sending flowers as gift, which may be distributed amongst yourselves.'
All were waiting for the flowers. After a little time, four flowers came flowing. They were taken one each by Sayamdev,Nandi, Narhari and myself. Here is the flower given to me. Saying this, Shri Sidha showed the flower to Namdharak.
Such is the greatness of Shri Guru. I have narrated only a part of Shri Guru's life, which is very exhaustive. Those who read, hear and write this life, will attain all the pleasures. These nectar-like tales will give four Purusharthas and also Paramarth.'

Chapter 52 - Conclusion: Week-Reading Awatarnika(Contents)

After hearing the 51 Chapters of Shri Guru-Charitra, Namdharak lost senses and got samdhi. His body perspired, his throat got choked and tears flowed from his eyes. He could not speak out a word. Shri Siddha Muni was pleased to see this state of Namdharak. Though the disciple got samadhi, he should be awakened for the benefit of the people. Thinking thus he moved his hand over his face and body with affection and called him and said, 'Dear boy, come on senses. You have got 'dnyan' and you will get

salvation. But if you remain in meditation, how will the people be benefited and enlightened? You asked me and I narrated to you these nectar-like tales of Shri Guru's life. You also heard them conscientiously. You should therefore elaborate them and propagate amongst the people.'

Namdharak opened his eyes and placed his head on the feet of Shri Siddha and said, 'You are Shri Guru yourself. Shri Guru's life, that you have narrated, is even more sweeter than the nectar. I am not contended yet. Please tell me the whole life again in short'.

Hearing this just as a physician prepares the Sanjivani pills mixing many medicines and keeps the pills with him, similarly I am telling you the summary of this life of Shri Guru.

Further Shri Siddha said, 'Though Shri Guru has disappeared still he gives darshan to his sincere devotees as before'.

Namdharak- 'Kindly tell me the procedure of week-reading and other rules to be followed during the week'.

Shri Siddha-'Shri Guru-Charitra can be read any time with pure mind. The credit of reading it in a week is still great. For this, one place and seat should be selected. Keep control on the senses during the week. Before starting the reading bow to God, Brahmin and elders. Worship the volume of 'Shri Guru-Charitra'. One should complete 7 chapters on the first day, read upto 18th chapter on the second day, upto 28th on the third day, upto 34th on the fourth day, upto 37th on the fifth day, upto 43rd on the sixth day and upto 52nd chapters on the seventh day. After reading, worship the volume and take light dinner. Some observe fast for the week; but if this is not possible have food of only one type of corn. On the eighth day, for completion of the week reading, take meals with a Brahmin couple and offer money as dakshina. If the reading is done with devotion and pure heart, Shri Guru gives darshan in dream and fulfills one's desires. The trouble of spirits and ghosts vanishes and one gets peace of mind.

Namdharak again expressed to Shri Siddha Muni his gratitude for narrating the life of Shri Guru, which has made his life fortunate and enabled him to attain the bliss.

Dedicated to Shri Dattatraya. OM TAT SAT.

Sri Narasimha Saraswati



Sripaad Swami told a Brahmin lady to devote her life to the worship of Lord Siva. She did accordingly and, as a result of it, she was born in Karanja a town near Akola (Central India) in a pious family and was named Amba.She grew and she was married to a pious man Madhava Sharma. She was devoted, heart and soul, to the service of of her husband. His noble company added to the holy tendencies she developed as a result of her spiritual discipline in her previous life. She now became an ardent devotee of Lord Shiva.

In course of time, she gave birth to a son.The child did not cry, as usual, at birth.On the other hand, the only sound he uttered was 'AUM' (the eternal sound - 'AUM' is the manifestation of the spirit) and everyone was amazed at it. Astrologers assured Madhava Sharma that their child was indeed an avatar of the Lord. They also prophesied that he would renounce all worldly ties and that he would uplit the fallen souls. The child was named Narahari.

The name signified that he was the dispeller of the sins and miseries of human beings.

The child Narahari grew up to be a handsome boy of five, but he could not speak and the parents were very much worried about it.

One day, the boy conveyed to them through gestures that he wished to be invested with the sacred thread. Young Narahari learned the 'Gayatri Mantra', adopted the vows of a young celebate (Brahmacharya), accepted the first offering of food from his mother's hands and at once recited the Vedas (external repositories of Spiritual Wisdom) . The parents were overjoyed but their joy did not last. According to tradition after the sacred thread ceremony, the initiate is a sannyasi and has to beg alms from his mother and leave for pilgrimage. Thus, the mother asked him to beg alms and young Narahari, taking it as her adesha (command) sought permission totake sannyasa, renounce worldly life and leave for pilgrimage.

The mother bewailed her plight and pleaded with him to give up such an idea. Narhari said 'I do not want to enjoy the objects of the senses which can only lead to misery. So, I shall pass on from the state of

celebacy directly to the life of a sannyasi. Wealth, family ties and responsibilities are as unreal as a dream. Youth is transient as a flower which soon withers.

Thus life is very short when viewed in the light of the only purposed of it, i.e., Self-realization. To be emotionally attached to anything in this phenomenal world amounts to mere self-betrayal and is self-defeating too. This body, with the skin as its surface layer, flesh, bones and the blood within, is as frail a structure as a water bubble. Excessive fondness for one's spouse and children is the root of all other evil tendencies. In itself, this body of ours is made of inanimate matter and is ever changing and perishable. Only the 'Self' within is eternal and is our only true being. Joys and sorrows of worldly life are merely relative, subjective and are therefore illusory experiences to the realized. Man can break the fetters of this illusion only through the grace of the Guru. Therefore, Oh mother, do not hinder me in my resolve. You shall be blessed with some more children. Go on meditating on me and thereby you shall cross the ocean of misery and ignorance too'.

So saying, Narahari again blessed His mother with the vision of His Divine form. She perceived it through the eye of wisdom and wasat once reminded of her previous birth. So she said to the Lord :

'Holy one, you are indeed Lord Sripaad, who, in my previous life, saved me from my unwise resolve to commit suicide. I bow before you. You are, indeed, the Unbounded one. All the universes have their being in your infinite expanse. To say that you are born to me as my son is but a fallacy; for you are eternal. Yours is the omnipotent will. I shall not hinder your resolve to renounce the world for the welfare of all sentient beings. You have assured me that I shall be blessed with a few more children. Pray, stay with us, at least till such time!' Lord Narahari graciously acceded to her request and stayed away. The blessed couple used to worship the Lord every day with full awareness of his divinity.

Many were the learned who flocked to Him for the elucidation of intricate questions in scriptural knowledge. Many of them got their doubts clarified and attained Self-realization. This is no task to one who could uplift even the dull witted. After his mother got more children He covered His head with a piece of cloth, put on wooden sandals, covered His body with the ochre robe and wore a codpiece. Taking a staff in His hand, He set out from His home in joy to fulfill His mission which was to revive faith and uplift the people morally and spiritually.

On his way to Badrinath, Narahari reached the Holy Varanasi (Kashi) in the guise of a seeker after liberation. Lord Narahari, in accordance with Holy tradition, resorted to His Holiness Swami Krishna Saraswati as his Guru and from him took the vow of sanyas. Henceforth, He came to be known as Shri Narasimha Saraswati. He formally took the vow of lifelong celebacy. Thus he became a full-fledged sannyasi who has transcended the opposites of joy and sorrow and the limitations of a self-centered will.

This World Teacher has laid down the tradition of sanyas for seekers after liberation.

Shri Narasimha Saraswati expounded the nature of sanyas to some and the meaning of the Vedas, which can secure the true objects of life (Purusharthas), to others. Then, he proceeded in his wanderings round the country in a clock-wise direction, along with his disciples. He had seven disciples and they were Baala, Krishna, Upendra, Janajyotim Sadaananda, Madhava and Siddha.

All have the title 'Saraswati' suffixed to their names.

He took holy dips in all the holy rivers along the way and reached the sacred place where the river Ganga joins the sea. From Benares he went to Badrika Ashram with his disciples. Then moving from place to place for the welfare of common people, he arrived at Ganga sagar, near calcutta. Some Twenty years passed this way. Shri Narasimha Saraswati reappeared at his home to the wonder and joy of his family and town people, He blessed them all.

In the Guru Charitra the miracles performed by him are described. These miracles were meant to increase faith among people in a higher power and start them on the path of spiritual path.

Shri Narasimha Saraswati then went to Trayambakeshwar, Parli and Parli vaijnath. At Parli Vaijnath he did penance for one year and remained in seclusion. Afterwards he went to Audumbar and Amarapur near the confluence of the rivers Krishna and the Panchaganga. At Amarapur he stayed 12 years. This place was called 'Narasimhawadi' and later 'Narsobawadi' by his affectionate disciples and devotees. From Amarapur he went to Gangapur and remained there for 24 years. During his stay there many astonishing incidents and miracles took place.Shri Narasimha Saraswati was now considered as 'Siddha Purusha' (Perfect, almost Godlike being) with Divine powers of healing physical ailments and alleviating worries of his devotees. Hindus and Muslims used to come to him considering him their Sadguru.

One day he bade goodbye to people of Gangapur and with his 7 select disciples went to the confluence of Bhima and Amraja rivers and stood for a while under the Aswatha tree. He stated 'worship this tree and practice penance, your wish will be fulfilled and your life will be blessed'. He announced his departure

from this world and his disciples were plunged in grief.

A float was prepared on the banana leaves and was adorned with flowers. This float was placed in the river and Shri Narasimha Saraswati sat on it. All the disciples offered worship although their hearts were weighed down by grief. Shri Narasimha Saraswati cheered them up and told them he was going to Kadali-vana (grove of banana trees) near Srisailam (One of the 12 'Jyotir Linga' is located here) and upon reaching there, as a mark of his safe arrival, clusters of flowers would come back floating against current. Soon after, as per the Master's promise, clusters of flowers came to them drifting on the river against the current!

When the Master got ready for departure, the natives of the village rushed to him and begged him not to deprive them of His Divine presence, but to stay on. The Lord said, 'Do not feel sad that way. How can I bear to be away from my devotees? I only seem to leave for Srisailam only to the grosser vision of the physical, but I will ever abide at Gangapur in my real state as the Spirit or the real Self. I will seek my noon alms in this village and accept your loving devotional services. My living presence will be experienced by anyone who bathes in the Sangam (confluence of holy rivers), worships the Holy peepal tree and takes darshan of my 'padukas' (sacred foot-wear) here.

'The Master can be seen even today by the virtuous and the devout. Only the unrighteous cannot experience his living presence. Taking his daily dip at the holy Sangam, he ever abides there. In fact, he has been blessing devotees with his divine acts (leelas) on countless occasions. The aspirations of those who worship him there with true love will be fulfilled. Indeed, the Lord is ever present with those who incessantly adore him. The miraculous experiences of such will ever remain hidden in their own hearts. He is the granter of prayers!'

When people were in utter despair, Shri Narasimha Saraswati brought about a religious and spiritual renaissance and restored their morale. The places where He stayed, have become centres of pilgrimage viz., Narsobawadi, Audumbar and Gangapur. Gangapur is believed to be the abode of Lord Dattatreya. There is a holy hillock of Vibhuti (holy ash) from which devotees pick up the sacred ash as Prasad to take home. This hillock has not been depleted, even though devotees have been taking away sacred ash for centuries.

The atmosphere in all the three pilgrimage centers is sublime and devotees feel peaceful and spiritually uplifted. Miracles take place at Gangapur specially, even now.The message of Shri Narasimha Saraswati is summarized as under:

1. In our short fleeting span of human life, we should attempt to realize God through devotion
2. Use Buddhi (intellect) and Viveka (discrimination) to purify the minds.
3. Never think of hurting others in thought, word or deed.
4. Consider yourself blessed, if you secure the blessings of a Guru.
5. Strive to realize God who is inherent in your own heart.

Shri Beedkar Maharaj

Shri Beedkar Maharaj was one of the foremost-celebrated disciples of Shri Swami Samartha of Akkalkot (popularly known as Akkalkot Maharaj). Shri Swami Samartha was another form of Sadguru Sai Baba. Shri Beedkar Maharaj visited Shri Sai Baba in 1873.

His original name was Ramananda Beedkar. He lost his father in his child-hood; but developed a spiritual out look in his earlier stages of life. As a young man, he performed several pilgrimages and settled down in jewelry, perfumery and sandal wood businesses in Pune. He strived very hard and acquired the capacities to transform different metals into gold. Thus, he became enormously rich. Along with wealth he acquired some vices and got into an infatuation for a woman in Gwalior, when he went there on a business tour. However, due to his spiritual background, he felt very guilty of his deeds and tried to get rid of the vice. A saint whom he approached for redemption, advised him to go through a penance and worship Lord Hanuman to conquer the carnal desires. During his prayers to Lord Hanuman, he received a divine instruction to take refuge under Swami Samartha of Akkalkot.

He immediately reached Akkalkot, but could not see Swami as he was with the king. Beedkar, however, decided not to leave with out the darshan of Swami and hence spent two nights doing namasmarana by reciting Swami Samartha's sacred name. Then Swami appeared before Beedkar and asked him as to why he was there. Beedkar replied, "I want your grace that is a strong spiritual base!" Swami tested Beedkar's devotion by strongly scolding him and showering abuses on him. Beedkar appealed to Swami, "I treat all your scolding and abuses as sweet blessings. Even if you kill me, you are my ultimate refuge". Swami

sent a 'spiritual wave' through Beedkar's body, due to which he reverberated, leading to a blissful state. With that experience, Beedkar's mind attained enormous peace and solace.
Consequently, he was always found in an uninterrupted state of samaadhi. On Beedkar's next visit coinciding with day of maagha poornima, Swami Samartha remarked about his spiritual status, "The mango is partially ripe. It will take some more time for the mango to ripen fully." It took another three years for Beedkar to have the next darshan of Swami, when he decided to remain at Akkalkot serving Him endlessly.
One day, he was serving Swami by gently pressing His feet for a long time; but Swami did not ask him to stop. The service continued through out the night. Then in the early hours of the next morning, a cobra materialized with its hood raised in between Swami's feet, ready to sting Beedkar. Beedkar, however, was not afraid. He thought, " It is my good fortune to die serving Swami". Miraculously, the snake vanished; but Swami got up shouting at Beedkar, "You are a tough nut to crack!" Swami slapped Beedkar on his face and shouted, " You stubborn fellow, get out!" With this Beedkar experienced enormous bliss and deep happiness and got into a state of samaadhi.
After getting out of the state of samaadhi, Beedkar decided to feed thousand persons as per the hint from Swami. He wanted to earn the needed money by selling perfumes. However, on his way, he met with an accident and all the bottles of perfume were lost. With great difficulty he could offer food to Swami alone, instead of feeding one thousand persons. Swami smiled and said, " You have fed me no doubt. You are yet to give me dakshina. Can you do it? What would you give me?" Beedkar responded, "I shall do as per Your orders." Swami again smiled and said, " No, You cannot do it". Beedkar again affirmed, " Swami, I promise You. I will obey your orders." Swami laughed aloud and said, " Well, the dakshina you can give me is this. Give up making gold!" Beedkar was aghast at this demand of Swami for he never thought that Swami would demand his Guru dakshina this way.
Nevertheless, he gave up making gold as his guru dakshina. On his subsequent visit, Swami instructed Beedkar to carry out pradakshina of River Narmada. Beedkar obeyed Swami's order; but confronted several hazards including attack by tigers and wild animals in his spiritual venture. However, he succeeded in accomplishing the task since Swami's grace protected him at every impediment and crisis. Finally, Goddess Narmada appeared before Beedkar and blessed him. In accordance with the instruction of Goddess famous divine saints such as Shri Vasudevananda Sarswathi and Shri Swami Satchidananda gave darshan to Beedkar, culminating his spiritual quest.
All the while, Beedkar Maharaj was experiencing the immense grace of Shri Swami Samartha. As he reached a pilgrim center Maheshwar, Shri Swami Samartha attained maha samaadhi. On the same night Swami appeared to him in his dream and said, "I have not passed away. I am very much alive!" After making several pilgrimages, he established a sanctuary or matt and became famous by the name Shri Beedkar Maharaj. Under his guidance, several people attained spiritual enlightenment and many saints were trained to guide citizens. When he met with Sadguru Sainath in 1873, Shri Beedkar Maharaj stated, "Sai Baba is no ordinary saint! He is Jagadguru! He is Swami Samartha Himself in another form!" Shri Beedkar Maharaj attained maha samaadhi on April 4, 1913.